THE BAGANDA AT HOME

C. W. HATTERSLEY

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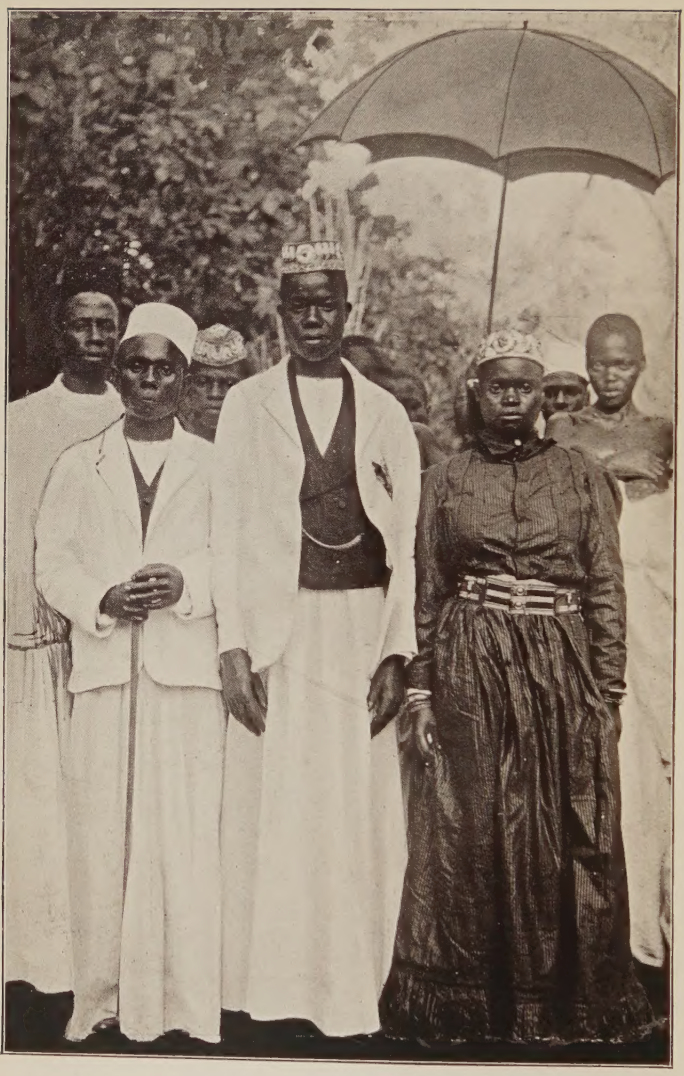

A WEDDING PARTY.

THE
BAGANDA AT HOME

WITH ONE HUNDRED PICTURES OF LIFE AND WORK IN UGANDA

By

C. W. HATTERSLEY

Secretary, Board of Education, C.M.S., Uganda
Author of 'Uganda by Pen and Camera'

WITHDRAWN

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CONTENTS

Chapter I

CHANGES IN KING AND COURT

PAGE

The Uganda Railway—Savagery by the Way—The Change on reaching Uganda—The Purpose of this Volume—A Glance at the Past—Stanley's Daily Telegraph *Letter—King Mtesa—'The Causer of Tears'—His Dislike of Religion—His Strange Enactments—His Cruelty—Apprehensions at his Death—King Mwanga—And the Missionaries—The Murder of Bishop Hannington—Persistence of Native Enquirers—The Sufferings of a Native Martyr—Victims of the Past—The Puppet Kings—Kiwewa's Slaughter of his Kin—Not Ancient History—The Young King—His Training—And Character—His Home Surroundings—A Visit to the Court—Wise Precautions—A Possible Visitor to England——The Regency—'Is the King a real Christian?'—Birthday Celebrations—The People and their King—The Royal Houses—King Daudi as a Speaker—Royal Excursions—The Mysterious Balongo—The King at Mtesa's Tomb—The Horrors of an Old-time Ceremony—Its Modern Equivalent—Stanley and Uganda—His Letters 1*

Chapter II

CHANGES IN RULE AND ADMINISTRATION

A Former Work—No Intention of Discrediting the Part played by the British Government—But for the

Contents

PAGE

Government there would be no Uganda—And but for the Missions there would have been no British Rule—The British East Africa Company—The Danger of Withdrawal—The Appeals to the Government—The British Protectorate—Peace the First Aim—Difficulties—The Soudanese Outbreak—The Importance of the Missionary—Shown by a Contrast—Influence of the Uganda Mission—The Missionary Address to Colonel Sadler—His Reply—Co-operation of Government and Missions—Foolish Rumours—No Prospects of Revolt—British Contrasted with German and Belgian Rule—Trouble in Unyoro—How Caused—And How Controlled—'Mr. Ready'—His Work—Changes in the Administration—Colonel Sadler—Sir Hesketh Bell—Mr. Winston Churchill's Visit—The Governor's Speech—Changes in Taxation—A Fiscal Problem—Scheming Bachelors—Marriageable Men Taxed—Payments in Kind—Product of Taxes—The King's Income—The Forests—Establishment of Savings Banks—The Currency Questions—The Convenience of Cowries—The Coming of the Decimal Coinage—The Post Office—Native Parliament—Empire Day—Police—Public Security—A Lady Traveller's Plight—A Bishop's Loss—The Housebreaker's Methods—Punishment of Criminals—A Hint to Officials 25

Chapter III

THE LAND AND ITS PRODUCTS

Physical Features—Extent—Uganda Proper—Temperature and Rainfall—Climatic Advantages—'What a Glorious Country!'—Too much Sun—And too much Poultry—Things to Dread—Not the Wild Beasts—But the 'Little Things'—The Soldier-ant and his Ways—Other Pests—How Europeans are Affected—The Advantage of a Black Skin—Professor Marshall Ward's Researches—Clothing in Tropical Countries—Housing Problems—

Contents

PAGE

Food Supply—Tinned Supplies — Home-grown Strawberries—Difficulties of Settlers—Length of Service for Officials and Missionaries—Horticulture: Its Trials and Disappointments — 'Beautiful Entebbe'—Mengo—Recent Changes—The Factory Whistle—Products of the Country—Cotton-growing—Fuel Troubles — Electricity to Come — Cotton-buying — Roguery — Clever Thieves —Were they 'Mission Boys'? — No Lack of Labour —Output of Cotton—Weaving—The Manchester Man's Mistake — The Rubber Industry — Fibre Cultivation—Timber Exports—Tobacco Cultivation — An Expert's Opinion—Coffee-growing — Tea-planting — Other Products—Ivory — Cattle — Minerals — Gold — Bee-keeping —The Botanical Gardens—Government Aid—Traders . 48

Chapter IV

HOW THE PEOPLE LIVE

Origin of the Baganda — The Wahuma Theory — Its Difficulty — Mtesa's Harem — Another Theory — The Conquest of Ankole—Contrasted Peoples—Baganda on Cycles — Manners in Company — The Katikiro and English Ladies—The Position of Women—The Training of Children—A Curious Custom—Dress of the People—Feminine Tastes—And Perplexities—Raiment of Splendour—'Peace and Plenty. Made in Germany'—Houses of the People—The Interior and its Furniture—Houses of the Chiefs — The Katikiro's Home — His Visit to England—Its Influence on Him—Furniture—Food—A Favourite Dish—The Edible Rat — The Banana — Its Home — Plantain and Banana Distinguished — Their Cultivation—And Manner of Growth—And Method of Cooking—A Family at Dinner—The Making of Beer—Banana Fibre—Banana Leaves—The Effect of a Banana Diet — The Meat Supply — Mohammedan Custom — A Fight for a Monopoly—Mtesa and the Mohammedans

Contents

PAGE

—Their Persecution—English Food Appreciated—Great Britain and Uganda—Some Contrasts in Habits—Marriage Proposals—Infant Life—Women's Lot—A Change Coming—A 'Suffragette' Movement—Its Success—A Result of Christianity—The Evolution of the Skilled Workman—English Nomenclature—Baganda Servants—Boys as 'Nursemaids'—Merits and Defects of 'Boys'—Population once Larger—Statistics—The High Death-rate—A Vanishing People—Causes—Infant Mortality—Immorality—Other Causes—The Labour Question—The Chamber of Commerce on the Problem—The Native Attitude towards Work . . 89

Chapter V

THE SLEEPING-SICKNESS AND ITS VICTIMS

A Terrible Problem—Nature of the Disease—Its Onset—Symptoms—Progress—Incubation Period—How it Feels to have Sleeping-sickness—Native Attitude towards Sufferers—Suggested Cause—Filaria perstans—*A Mistaken Diagnosis—Another Discovery—Koch's Theory—How did the Sickness come to Uganda?—First Appearance—Emin Pasha's Soldiery—Rapid Spread of the Disease—Depopulated Islands—Desolation round the Lake—Some Results—Immunity for None—European Deaths—Special Commissions—Their Failure—Methods of Treatment—Koch's Investigations—And Experiments—The Atoxyl Treatment—The Commissioner's Work—Their Station—Professor Koch at Work—The Bichloride of Mercury Treatment—Segregation Camps—Fighting the 'Kivu' Fly—And the Crocodile—Recent Expeditions* 121

Contents

Chapter VI

TRAVEL TALK

PAGE

To Uganda—Various Routes—Mombasa and Kilindini—Discomforts on Landing—The Railway Journey—Scenes by the Way—A Kavirondo Market—Savagery and Civilisation—The Success of the Railway—The Lake Journey—Some Contrasts—Need of Branch Lines—Rickshaws—Horses—Mules—Bullock Carts—Hammocks—Cycles—Native Cyclists—Chiefs' Methods—Road-making—Bridges—Traction Engines—Motors—To Tourists—Sportsmen—Their Dangers—Dr. Densham's Death—Cape to Cairo Railway—The Transcontinental Telegraph—The Lion and the Telegraphist . . 142

Chapter VII

EDUCATION AND THE PEOPLE

One View of Missionary Work—The Evangelist—The Educational Missionary—The Meaning of his Work—The Place of the Bible—The Mission Ideal—A Strange View of the Negro—Refuted—The Crux of the Matter—Treatment of the Negro—Government Posts—The Negro in the United States—The Right of the Negro—His Feeling—The Root of Ethiopianism—Uganda Free from it—And Why—Education in the Uganda Mission—Illiterates Rare—32,000 Scholars—Training of Teachers—Difficulties—Zeal of Children—Their Intelligence—Some of their Questions—Chiefs' Sons—How to Deal with Them—And with young Orphan Chiefs—The Problem Solved—Mengo High School for Boys—The Difficulties of the Work—Building Operations—The Native Bricklayer—His Eccentricities—Prosperity—The Opening Ceremony—An Unexpected Guest—Mohammedan Praise

Contents

PAGE

—The Building and its Furniture—How the School was Paid for—Its Progress—The Katikiro's Help—His Sons and Nephews—A Prize and its Results—A Prize-giving at the Katikiro's—Unusual School Fees—Extension of the Work—Variety of Material—Opening of New Building—Mr. Winston Churchill's Speech—Course of Instruction—Intelligence of Pupils—The Negro and Mathematics—Future of the Baganda—Training the Boys—Cleanliness—Swimming—An Adventure with a Crocodile—A High Testimony—Singing—Diet—Clothing—'Jiggers'—A Returned Patient—Why the School was Needed—Boys' Habits—No 'Swear Words'—Holiday Dangers—Future Influence—Boy Power—A Wise Young Chief—Sisters 'with Cheek'—An Influence for Peace—A Roman Catholic Pupil—His Conversion—His Letter to his Father—Reply—Cursed and Cast Out—A Pupil who Disliked Cleanliness—The Missionary in loco parentis*—A Suppliant for Money—A Little Dialogue—More Love, more Begging—Master and Pupil—King and People: A Native Parallel—A Twelve-year-old 'Head-man'—House-masters and Boys—Theft and Appeal—Return of the Stolen Money—No Luganda Word for Conscience—The Intermediate School—The King's School—Education of Women—Anxious Questions—Endeavours 154*

Chapter VIII

RELIGION IN UGANDA

The First Church—Seventeen Years of Progress—The Cathedral—Its Congregation—Honour to Squeaky Boots—The Service—Sermons—A Revival—Spiritual Life—Difficulties—A Polygamist's Plea—The Question of Excommunication—Inadequate Mission Staff—Native Clergy and Evangelists—An Example—The Stick and the Leopard—Self-denial of Native Teachers—The Bible in Uganda—Marriage Vows—And Ceremonies—A

Contents

PAGE

Native Account of a Smart Wedding—Changed Customs —Wedding Raiment—Borrowed Plumes—The Bride's Mourning for Herself — Husband-seeking—Marriage Conditions—Mission Hospitals—Namirembe Hospital— Trials of the Work—The Opportunity of the Gospel— The Patients — Operating-room — Maternity Ward— Infant Inmates — Fees — A Distinguished Patient — Roman Catholic Missions—The Celibate Difficulty and Native Clergy—Why a Boy left the Roman Church —Roman Methods—Mohammedanism . . . 200

Chapter IX

LOOK ON THE FIELDS!

Heathenism—A Semi-Pagan—White Frills—A Wizard— Devil-worship—Pagan Rites in Uganda—A Witch— Burial Alive—No Closed Doors! 223

ILLUSTRATIONS

MAP . . . . . *Facing page* 125

A WEDDING PARTY . . . . . *Frontispiece*

FACING PAGE

HELIOGRAPHING THANKS TO THE FORT FOR BIRTHDAY CONGRATULATIONS TO KING DAUDI CHWA . . 1

KING DAUDI CHWA HOLDING A RECEPTION . . 4

KING'S SITTING-ROOM, WITH PORTRAITS OF KING EDWARD AND QUEEN ALEXANDRA . . . 8

DAUDI CHWA, KING OF UGANDA, AT SEVEN YEARS . 13

KING DAUDI CHWA, AGE ELEVEN, AND HIS GRANDMOTHER (THE MOTHER OF MWANGA) . . . 16

SUNA'S TOMB AND BALONGO 18

WOMEN DRUMMERS AT SUNA'S TOMB . . . 22

KING DAUDI CHWA AT THE TOMB OF HIS GRANDFATHER MTESA 24

OLD TREE OF SACRIFICE AT SUNA'S TOMB; BONES ARE STREWED ABOUT EVERYWHERE 27

KING DAUDI CHWA AND SIR HESKETH BELL, K.C.M.G., GOVERNOR OF UGANDA 31

A SURVEYING EXPEDITION 32

GENERAL MANNING, THE KING, COLONEL HAYES SADLER, THE HEIR-APPARENT, AND BISHOP TUCKER . . 36

POLICEMEN 40

KING DAUDI CHWA ON HIS WAY TO HIS GRANDFATHER'S TOMB 43

KAMPALA POST-OFFICE 45

BLACK AND WHITE: A LITTLE NEGRO BOY AND THE SON OF THE AUTHOR 49

Illustrations

FACING PAGE

THIS IS SUPPOSED TO BE THE MOST STATELY WAY IN WHICH A ROYAL PROGRESS CAN BE MADE . . 50

SIR APOLO KAGWA, K.C.M.G. (KATIKIRO OR PRIME MINISTER), LADY KAGWA, AND DAUGHTERS; A YOUNG MERCHANT 52

GIRLS CULTIVATING THE SOIL 56

AN UP-COUNTRY POSTMAN: HOW SOME BOYS PRESENT THEMSELVES AT MENGO HIGH SCHOOL . . 61

DRUMMERS PRECEDING THE KING'S PROCESSION: REFRESHMENTS FOR THE KING DURING A JOURNEY . 63

THE STORE OF THE UGANDA COMPANY . . . 65

COTTON GINNING 68

SITE CONNECTED WITH CORONATION OF KINGS: SUB-COMMISSIONER'S HOUSE AT NAKASERO, HEAD OF MENGO AND DISTRICT 71

PICNICING UNDER THE BANANA TREES . . . 74

BRINGING IN COTTON FOR SALE 77

INTERIOR OF STORE OF UGANDA COMPANY . . 80

BAGANDA JOINERS AT WORK 85

BANANA LEAVES 89

A HOUSE-WARMING PARTY 92

HOW THE JOURNEY FROM ENTEBBE TO MENGO IS MADE 102

IVORY FROM THE CONGO FOR THE ENGLISH MARKET . 107

WOMEN PREPARING A NATIVE MEAL; EDIBLE RAT, A FAVOURITE DISH 112

A NATIVE HUT IN A CLEARING OF THE FOREST . . 119

RAVAGES OF SLEEPING SICKNESS: LONG ELEPHANT GRASS WHERE TWO YEARS AGO WAS WELL-CULTIVATED AND POPULOUS DISTRICT 132

MASAI WARRIORS WATCHING A TRAIN PASS: A HAUNT OF THE SLEEPING SICKNESS FLY ON THE SHORE OF THE VICTORIA NYANZA 136

LOADS FOR THE CONGO GOLDFIELDS *viâ* THE UGANDA RAILWAY 141

MARKET AT PORT FLORENCE, ON THE VICTORIA NYANZA . 142

Illustrations

FACING PAGE

MASAI WARRIORS GUARDING THE UGANDA RAILWAY . 145

PIER AT PORT FLORENCE, ON THE VICTORIA NYANZA, THE TERMINUS OF THE RAILWAY: THE NEW PIER AT ENTEBBE WHERE PASSENGERS FOR MENGO LAND . 146

NEW TIMES AND OLD: A MODERN STEAMER AND A NATIVE CANOE ON THE VICTORIA NYANZA . . 148

SIR APOLO KAGWA, HIS BROTHER, SONS, AND NEPHEWS: THE OLD PIER AT ENTEBBE 151

LUNCH *à la* UGANDA: THE SHEEP IS SHOWN TO THE GUEST BEFORE IT IS SLAUGHTERED . . . 152

TRACTION ENGINE AT WORK BREAKING BRIDGE: THE PRIME MINISTER'S GOVERNESS CAR DRAWN BY HIS SERVANTS 153

BISHOP TUCKER ON HIS MULE 155

MASTERS AND NATIVE ASSISTANTS AT MENGO HIGH SCHOOL: THE SWIMMING BATH IN CONNECTION WITH MENGO HIGH SCHOOL 157

KING'S (INTERMEDIATE) SCHOOL AT BUDO FOR ELDER BOYS 158

BIBLE LESSON IN MENGO HIGH SCHOOL . . . 160

BICYCLE WON AS A PRIZE AT MENGO HIGH SCHOOL, PRESENTED BY KATIKIRO: A LITTLE FOOTBALL PRACTICE 164

BAGANDA BOYS 166

GIRLS FETCHING WATER TO THE SCHOOL . . 171

BAGANDA SCHOOLBOYS: FAVOURITE ATTITUDE OF BAGANDA STUDENTS 173

KING'S SCHOOL OPENING AT BUDO BY DEPUTY-COMMISSIONER MR. GEORGE WILSON, C.B. . . 176

PUPILS AT MENGO HIGH SCHOOL HAVING A BATH, THE BOYS HELP TO SOAP EACH OTHER . . . 180

MENGO HIGH SCHOOL (INTERIOR AND EXTERIOR) OPENED BY MR. WINSTON CHURCHILL 182

THE BOYS HAVE THEIR HEADS SHAVED EVERY TWO MONTHS 187

MENGO HIGH SCHOOL OPENING IN JANUARY, 1905 . 189

A YOUNG CHIEF AT MENGO HIGH SCHOOL . . 193

Illustrations

	BETWEEN PAGES
A Missionary on Itinerating Work	200–201
Latest Photograph of Bishop Tucker	200–201
St. Paul's Cathedral, Namirembe, Mengo: Interior of the Cathedral	202–203
Choir Practice in the Cathedral	202–203
Teacher setting out on Itineration	204–205
Summoning Worshippers to Service by beating of Drums	204–205
Rev. Henry Wright Duta, Mrs. Duta and Family: Doctors and Nurses C.M.S. Hospital, Namirembe	206–207
An Operation in Namirembe C.M.S. Hospital	206–207
Ward of the Namirembe C.M.S. Hospital	208–209
Triplets at the Namirembe C.M.S. Hospital	208–209
Foundlings at the Namirembe C.M.S. Hospital, with Nurse Parry and Native Nurse	210–211
Native Teachers bringing in Returns of Book Sales, &c., to the Missionaries	210–211
Colporteurs about to set out	*Facing p.* 213
	BETWEEN PAGES
A Country Missionary at his Home	214–215
The Gramophone is always a great attraction at Mission Meetings	214–215
Band at a Wedding Party	216–217
King Daudi Chwa at Church on King Edward's Coronation Day	216–217
Bible Depôt and Bookshop	218–219
A Native Pastor	218–219
In the Bookshop	220–221
Evangelists	220–221

HELIOGRAPHING THANKS TO THE FORT FOR BIRTHDAY CONGRATULATIONS TO KING DAUDI CHWA.

THE BAGANDA AT HOME

CHAPTER I

CHANGES IN KING AND COURT

The Uganda Railway—Savagery by the Way—The Change on reaching Uganda—A Glance at the Past—Stanley's 'Daily Telegraph' Letter—King Mtesa—'The Causer of Tears'—King Mwanga—And the Missionaries—The Murder of Bishop Hannington—The Sufferings of a Native Martyr—The Puppet Kings—Kiwewa's Slaughter of his Kin—The Young King—His Training—And Character—His Home Surroundings—A Visit to the Court—A Possible Visitor to England—The Regency—'Is the King a real Christian?'—Birthday Celebrations—The People and their King—The Royal Houses—King Daudi as a Speaker—Royal Excursions—The Mysterious Balongo—The King at Mtesa's Tomb—The Horrors of an Old-time Ceremony—Stanley and Uganda—His Letters.

TRAVELLERS to Uganda have, while on the Uganda Railway, good reason to think that, after all, instead of visiting a largely Christian country, they have been inveigled into the wilds of savage Africa. Station after station reveals the existence of the savage, and savagery culminates in its lowest form

at the terminus of the railway. But the types of native life thus seen only serve to heighten the effect produced when the Lake is crossed and Uganda is reached.

It is the object of this volume to point out how vast is the change thus revealed, how it came about, how it is being intensified year by year—how, in fact, Uganda has been transformed. This, however, cannot be shown to its full extent without recalling something of the past history of Uganda. Travellers cannot but notice the difference between the people on the east and the people on the west shores of Lake Victoria; but they do not always inquire as to the reason for the manifest superiority of the Baganda over their neighbours.

Every one knows that King Mtesa, in 1875, invited England, through Sir H. M. Stanley, to send missionaries to his country, and that the famous letter published in the *Daily Telegraph*, originated the Uganda Mission of the C.M.S. Unhappily, Mtesa himself never became a Christian, nor did he encourage his people to become so. He was undoubtedly prejudiced against Christian missionaries by the Arabs around him, though he never embraced Mohammedanism.

Whilst in some respects an enlightened man and a progressive man, for an African, Mtesa was as cruel as most African potentates, and is always spoken of even now as Mukabya, the 'Causer of Tears.'

The Rev. R. P. Ashe, one of the pioneer missionaries in Uganda, and the contemporary of Alexander

Mackay, tells us how Mtesa disliked to be talked to on religion, more especially when the 'great white throne' of judgment was mentioned. It was Mtesa who ordered that every man should wear a bead on his wrist, on pain of losing his head; and every woman a bead on a string round her waist, on pain of being cut in half. The horrors perpetrated at his bidding were immeasurable.

'A fearful picture was presented in reality in that gay and bright-looking palace of pleasure built upon its sunny hill! Daily went up the terrible cries of unhappy victims as they were deliberately hacked to pieces with strips of reed sharp enough to be used as knives, condemned very often for nothing, or merely for some breach of native etiquette. Frequently furnaces were smoking in which the agonised bodies of persons innocent of any crime were writhing in slow torture, till death, more merciful than their tormentors, ended their anguish and despair. Sometimes scenes of hideous shame were enacted which make the heart sick to contemplate.'[1]

When, to the relief of his people, Mtesa died, the missionaries then in the country—Mr. Mackay, Mr. Ashe, and Mr. O'Flaherty—quite expected to be put to death. So also did the Arabs then in Uganda, for Mtesa had many around him who did not welcome the advent of foreigners. As a matter of fact, however, the missionaries were untouched and not even their property was sequestrated.

Mtesa's successor, Mwanga, has no better repute

[1] R. P. Ashe, *Two Kings of Uganda.*

than his father. He, too, was a ruthless tyrant. By his orders the missionaries were told to leave the country, and to return no more. They were allowed to remain after they had deprived themselves of many necessaries in order to send large presents to Mwanga, his Katikiro (Prime Minister), and other chiefs; but they were in daily fear of their lives.

Mwanga plunged into a series of butcherings, and seemed to be fascinated by a passion for bloodshed. To him was due the murder of Bishop Hannington; and why he left the other missionaries alive was a source of wonder to the natives. The missionaries were told that all whom they taught would be slain; yet the threat did not drive away inquirers. Fully conscious of their danger, natives still came for instruction. Ultimately, however, so many converts and 'readers' were murdered that the missionaries asked permission to leave the country for a time.

The sufferings of native martyrs during the reign of Mwanga have been too often described to need repetition, but one example may serve to illustrate the cruelty of the King and the constancy of his victim. The martyr was a man called Munyaga, one of many hundreds done to death in similar ways. 'His trial was a cruel mockery, and he was ordered to be hacked in pieces and burned. His torturers cut off one of his arms and flung it into the fire before him; then they cut off a leg, and that, too, was flung into the flame; and, lastly, the poor mutilated body was laid on a framework to be consumed.'

Memorials of that unhappy period are not wanting

KING DAUDI CHWA HOLDING A RECEPTION.

THE SEATED FIGURES FROM LEFT TO RIGHT ARE THE REGENT KAGO, THE PRIME MINISTER, KING, AND THE REGENT KISINGIRE.

in Uganda even to-day in the number of men and women to be seen minus ears, eyes, lips, or hands—mutilated by order of the King or his chiefs. It must be remembered, however, that it was not only Christians who, on account of their faith, were mutilated or put to death; mutilation was also practised for very trifling offences.

So much for the two better known predecessors of the present King of Uganda. There were also two puppet kings, brothers of Mwanga, who reigned for a brief period after the cowardly Mwanga had run away. They were Kiwewa and Kalema, and their principles were much the same as those of their brother Mwanga and their father Mtesa.

Kiwewa's reign was ended in a few months, and Kalema succeeded him. He was quite as vicious as his brother Mwanga, and, fearing the unstable nature of his position, he conceived the notion of putting all his near relatives to death, including even his own children. His diabolical plan was carried into execution. Huddled in their houses, these people were roasted to death, their houses being set on fire and guards stationed to prevent their escape.

This bloodthirsty fratricide was soon, however, deposed and put to death, Mwanga for a time re-occupying the throne.

Now these events took place only twenty years ago, in 1888. The Rev. R. P. Ashe, the Rev. E. C. Gordon, and Archdeacon R. H. Walker, who were in the country at that period, are still living, and by no means old men.

Changes in King and Court

The most recent photograph of the present King, taken with his grandmother, the mother of Mwanga and wife of Mtesa, serves to show how recent are the events just recounted. When Stanley visited Uganda this woman was the mother of a boy nine years old. Early in 1908 she considered herself so young that she was contemplating another marriage.

Now, as a contrast to these melancholy pictures, let us see something of the present King of Uganda.

Daudi Cwa (pronounced Da-oo-di Ch-wa) came to the throne in 1898, when Mwanga ignominiously ran away to German East Africa, after having broken his treaty with the English administration. He is now a charming little fellow of eleven years of age (born August 8, 1897). The King was under the tuition of some of the leading chiefs, assisted by pupil teachers trained in the C.M.S. school at Namirembe, until he was eight years of age. Now he has a private tutor, appointed by the Colonial Office, and is being carefully brought up in much the same style as a European prince. As to his natural capacity for learning, it is, perhaps, early to advance an opinion. Princelings are not invariably noted for their brilliant capacity; but, whatever else King Daudi possesses, he certainly has very well developed the gift of perseverance. He tries very hard to absorb whatever lessons are put before him, and shows great promise of turning out well. Games are by no means neglected. He is very keen on football, amongst other outdoor exercises, and has presented a silver cup for competition by the various schools and other football teams, his own

team being the first holder. He is fond of cycling, and rides well a cycle presented to him by King Edward VII.

King Daudi's forefathers never got beyond houses built of grass and reeds, but Daudi has a brick house with a corrugated iron roof. His visitors are received in the approved style in a comfortable sitting-room tastefully furnished, with carpets, curtains, English lamps and pictures, conspicuous amongst the latter being handsome portraits of King Edward VII. and our Queen. The most notable native ornaments on the walls are the 'Insignia of Royalty' in the kingdom of Uganda—a wood and basket-work shield and two spears, which have from time immemorial been carried before kings during all their royal progressions. From a missionary standpoint, the picture of our Lord as the 'Light of the World,' which hangs underneath the royal insignia, is more suggestive, if the young King is to grow up as a recognised spiritual leader of his people.

As a contrast to the reception of missionaries in former days, I will take the farewell visit paid by Mrs. Hattersley and myself to the King before our leaving for furlough. Calling on the King at 4.30 p.m., we were ushered into his sitting-room, and later into his private study, which is furnished in a similar manner to the sitting-room. After we had chatted a little with the King and his tutor, the King's attendants brought in a magnificent silver tray, bearing a silver tea-service and china cups and saucers. We were served with afternoon tea in quite the approved fashion, and the

King then very courteously wished us God speed on our journey, expressing his regret that we were leaving his country for the time being.

The whole style of the court and its surroundings has been altered. The King's own mother and all the harem of Mwanga have been removed, so that their evil practices may not lead the young King astray. No women or girls are allowed inside the Lubiri (royal enclosure), except such as are absolutely necessary to carry on the cooking for the King and his attendants. The King's household is under the especial charge of a trustworthy Christian chief, Musalosalo.

The English tutor has his own house at some little distance from that of the King, who is a constant visitor after lessons are over. There is every likelihood that the King will accompany his tutor on a visit to England in the near future.

There are two other children of Mwanga—a boy of ten, Yusufu Suna, and a girl of six, Malyamu (Mary), the latter born in the Seychelles. They are being brought up in the care of the Katikiro.

The government of the country is still, so far as the Kabaka[1] is concerned, and until he attains his eighteenth year, in the hands of his three Regents. Apollo Kagwa, the Katikiro or Prime Minister (who, by the way, is not the Katikiro already mentioned), presides over the native council or Lukiko. The King occasionally attends this, particularly on Saturday or

[1] Kabaka is the native way of saying king, and is generally adopted by residents when speaking of His Highness.

KING'S SITTING-ROOM: NOTICE PORTRAITS OF KING EDWARD AND QUEEN ALEXANDRA.

Monday mornings, when some special question has to be discussed, the leading chiefs feeling that the sooner he understands the serious affairs of his country the better for him and his people.

One is often asked, Is the King a real Christian? Such a question is difficult to answer. Only the Maker of the heart knows what is in the heart. But, so far as outward circumstances enable one to judge, King Daudi Cwa is certainly a Christian. He has had an excellent training in his Bible by such good men as Ham Mukasa, Musalosalo, and several others; his personal servants and the boys about him are Christians, and both King and attendants are very regular at Divine worship.

One of the most interesting ceremonies to be witnessed yearly in Uganda is the anniversary of the King's birthday and coronation. The King himself always attends, with his head chiefs, a special service held in the Cathedral at Namirembe. After this special service the procession follows him back to the Lubiri, where a public reception is held. The streets through which he passes are decorated with plantains stuck in the ground at intervals. Bunting and mottoes are profusely displayed, bearing such inscriptions as 'Long life to the King,' 'God save the King,' 'God is my strength,' and so on. Messages are read from His Majesty the King of England, congratulations from the Governor of Uganda, and sometimes from the Governor of East Africa, and congratulatory speeches are made.

After the reception in the native parliament hall,

which is called by the natives Bulange, the King is escorted by the Sub-Commissioner, who usually represents His Majesty on these occasions, to inspect the guard of honour of Indian troops. A salute of nine guns is fired, and messages from the fort on the Administration Hill are sent by heliograph, and replied to by his highness the Kabaka. After the salutes a light luncheon is served, and good wishes repeated, though His Highness has not yet got to the after-dinner speech-making epoch. After the Europeans have dispersed comes the native feast, for which some twenty to thirty animals—bullocks and goats—are killed. Of these, together with cooked plantains, rice and curry, banana beer and tea, the chiefs and their followers partake.

Although only a boy, every respect is accorded the King by his ministers and chiefs. It is sometimes touching to see old men of high rank kneeling down and saluting him when they come to 'kika' (pay their respects). The three Regents are very loyal to the throne; two are Protestants and one a Roman Catholic.

It is very pleasant to see the affection of the people for their King and their extreme devotion to him. Speaking of themselves they always claim to be 'Nyama ya Kabaka,' that is, 'The meat of the King'; in other words, they believe that the King has, or ought to have, absolute power over them for life or for death. They remember the horrors of the martyrdoms, but I believe that they would all die for their King if it were for his advantage. Most cheerfully do they

work for the King, accepting no wages, though occasionally a man given an office—such, for instance, as the erecting of a new fence for the King—extorts a tax from each labourer for, as he says, giving him the wisdom necessary to perform his task to the satisfaction of the King.

It must be remembered, too, that, in the eyes of the mass of the people generally, although the King is given the honour due to his position, he is not yet King and cannot be until such time as he 'goes to Budo.' The meaning of this is that Budo Hill, some eight miles from Mengo, is the place where all Kings of Uganda must go to 'eat the country,' *i.e.*, be crowned. At Budo is the sacred mound, marked by a cluster of trees, and surrounded by a reed fence, on which the King must take his seat. Near it and also marked by an enormous old Mwafu tree, is a site, always kept cleared, on which a house may be built, for the King to spend the day after the crowning ceremony,[1] and a third as site for a house in which he may spend the night. The house in which Mwanga slept has not yet collapsed.

Daudi has never gone through these ceremonies, and probably will not do so until he is eighteen.

The King has, nevertheless, made several royal progressions, and thrice lately has been out of the capital, on each occasion in support of the cause of education. He has, of course, many times been present at important ceremonies in the capital. The first time on which the boy King was the chief speaker and the

[1] A new house being built for each successive king.

most important man in the proceedings, was in the year 1907, when he went out to the C.M.S. High School at Gayaza, twelve miles from Mengo, to distribute prizes to the girls. On this occasion he made his *début* as a speaker. He was, perhaps, rather shy, and his voice could not be heard at a great distance ; but we were assured that his speech was not composed for him. He gave expression to a few original thoughts, and told the girls that he was very glad to come and see them at their school on the occasion of the giving of prizes, and urged those who had won prizes to persevere. There was, he said, no end to learning, and those who had not won prizes, would, he hoped, persevere and win them at some future time. A very neat little speech it was for a boy not yet eleven years old.[1]

On these excursions abroad the loyalty of the people has been very obvious. The chiefs have vied with each other in giving him presents of cattle, sheep, and goats, and the heads of the various districts have prepared enormous feasts for his special benefit. In each case houses have been specially built for him to take his own meals in.

To that prepared by Kago, at Gayaza, no fewer than four hundred baskets of cooked bananas were brought. The total amount of provisions for this

[1] Could anything emphasise more than this the great change in the Kings of Uganda? A speech made urging the young womanhood to persevere in gaining education, and this in a country where women have always been looked on as beasts of burden and slaves!

DAUDI CHWA, KING OF UGANDA.

feast was truly remarkable. In a list produced after the event it was amusing to see how everything was mentioned—pots of milk, bottles of soda-water, how many knives and forks, the number of serviettes for the celebrities, chairs, bundles of firewood, bundles of grass for the floor, and so forth—the list being prepared by Kago himself, the man who is the head of the County of Kyadondo, in which Mengo is included. On the way to Gayaza, a stoppage was made at the home of the King's grandmother, the old Namasole, (queen-mother) who is shown in the photograph with the King, and refreshments were provided for him —banana beer, bananas, coffee beans and biscuits, which were brought in by a long string of attendants.

The mode of progression on these occasions varies. The King himself much prefers riding on horseback or going in a rickshaw, both of which are allowed within limits. But the ancient custom is that, when proceeding upon any official tour or visit, the King of Uganda should always be carried shoulder high. The tribe whose duty it has been for generations to carry the King, the King's mother, the queen-sister, and similar important personages, refuse to give up the custom. They make strenuous and successful efforts to keep up the dignity of their position, though when carrying a woman of the weight of the present Namasole, Daudi Cwa's mother, the bearer has no light task.

One important thing about the King of Uganda has not previously been mentioned in any book, though

a fairly ancient custom. People of most nations have a horror of the Beyond, though not always of death itself, and the Kings of Uganda have invariably impressed upon their subjects that king's are divine, that their spirits cannot die, but will remain on the earth and treat people in a way corresponding to the honour the kings receive. We are reminded in this connection of the Emperor of all the Russias who claims that he holds his post direct from God, and gives that as an excuse for not altering any of the forms of government. The Emperor of Japan also claims to be divine, and many others do the same.

Mtesa was a remarkable man in many ways, and perhaps the most extraordinary thing that he instituted was the enclosing of the umbilical cord of each king, and of various favourite princesses and queen-mothers in receptacles which are styled Balongo. Whilst these things have been heard of, it is only during the last few months that the articles have been actually seen by any but a favoured few. It has been thought that each king looked after the umbilical cord of his predecessor and made the bead frame in which to contain it, but such is not the case. All the frames in existence were made by order of Mtesa, and the women who actually manufactured these articles are still alive and in or near Mengo, and they were my informants. The photographs which are here reproduced are the only ones that have ever been taken of these objects.

It has been customary for the King regularly to visit the tomb of his predecessor. Mtesa, for instance,

visited the tomb of Suna at Wamala, six miles from Mengo. Mwanga visited the tomb of Mtesa at Kasubi in Mengo, and occasionally, no doubt, other tombs such as those at Kazo were visited. Let us just give the names.

The first photograph shows the Balongo at Kazo. Those in Suna's tomb are the memorials of Suna himself and Nawate, a princess. The memorial in Mtesa's tomb covered entirely with beads is that of Mtesa, and the others some of his lady favourites. These frames are extremely beautiful, covered on a wooden frame with a foundation of bark cloth and fibre, with most handsome many-coloured beadwork; but it is not the articles themselves which are interesting to the Baganda. They believe that the moment a king dies his spirit enters into this frame, and the frame is not buried with the corpse, but kept in a secret place in the tomb and carefully watched over. The old wives (his widows) live in his tomb and believe that so long as that frame is in existence their old lord and master is still with them in spirit; and when these objects are brought out all the old drummers and singers beat their drums, and sing the old chants and songs, just as they used to do to welcome the approach of their master during his reign. Women on these occasions beat the drums with the hand, and are experts at the work.

Last year, 1907, King Daudi for the first time visited the tomb of Mtesa. He could not visit the tomb of Mwanga, his father, because Mwanga died in exile in the Seychelles Islands, and has no tomb

in Uganda, though the Baganda desired greatly that the body should be returned to Uganda for interment. It is for this reason that King Daudi is allowed to live at Mengo. Had Mwanga died in the country, his body would have been buried in accordance with custom, under the floor of his own house, and his successor would perforce have removed and built himself a new capital. Even though Mwanga was not buried in Mengo, a great many of the chiefs wished Daudi to have his own special capital, as no former king of Uganda has ever been known to reside on the same site as his father or forefathers.

A visit of the King to a tomb was, in the old days, a time of great terror, and, if old reports are to be believed, a great 'kiwendo' or human sacrifice, to the 'lubare' (Spirit God) was always offered on this occasion. Perhaps Mtesa surpassed all records for the shedding of blood, on the occasions on which he visited the spirit of Suna his father. A 'tambiro,' or killing-place, close by may still be visited, where, under a great tree, bones are everywhere evident, the remains of human beings slain there.

Of all kings Mtesa appears to have been the worst in this respect, until one day, so it is reported, an old sage came to him and said, 'My lord, I would tell you a story. There was a man who owned great forests, and he amused himself by cutting down tree after tree, tree after tree, until all his forests were levelled to the ground. Not that he used the wood, he merely felled the trees for amusement.'

'What a fool he was!' said the King.

KING DAUDI CHWA AND HIS GRANDMOTHER (THE MOTHER OF MWANGA).

At Mtesa's Tomb

'My lord,' said the sage, 'you have a great and mighty nation over which you rule. It pleases you to hew them to pieces and kill them by the thousand; but the time will come when, if you continue to do this, your people will all disappear, even as the trees in the forest disappeared.'

We are told that from that time Mtesa desisted from slaughter. Moreover, though Mwanga was as blood-thirsty a king as could anywhere be found, there is no record of his offering sacrifices on such a large scale as did his father.

When King Daudi visited the tomb of Mtesa things were very different. So far from the people being terrified at being asked to go, every one was anxious to gain admittance. The Katikiro especially invited me to go and photograph the ceremony.

The King was escorted by his leading chiefs into the tomb, and received with drumming and chanting as is customary. The old leopard skin and lion skin used by Mtesa, and carefully preserved, were spread on and near the young King's seat, and the old walking-sticks, and gun, spears, and shield were on view. The King was escorted to his seat between the two mounds, and after the ceremony, in which King Daudi was interested in much the same way as any boy would go to look at a mausoleum erected in honour of his father, photographs were taken, and adjournment was made to the courtyard of Mtesa's queen-sister Damali, where, in a tent, tea and cake were served to chiefs and Europeans, and banana beer and sugar cane served out to the common people. The food for a feast was

sent down, cooked, afterwards to the Lubiri, where the King and some friends ate it.

Now contrast this with what happened in the old days.

We are told that the King entered the courtyard and allowed as many followers as he thought fit to enter. He then gave a sudden order, and the gate was closed. Any remaining outside the gate were seized by executioners stationed there for the purpose and put to death. The same thing happened on leaving the tomb. The King, no doubt, took care to allow time for his favourites to escape, and then all of the following who were left behind in the courtyard were put to death.

On the other hand, it would rather seem as though not many people amongst the King's immediate followers were allowed to perish in this way, because for the most part the victims for sacrifice were caught on the roads, and those who could prove their parentage, and especially those who could claim to be the descendants of free men, were not put to death. Only those whose pedigree was obscure or who were slaves were killed.

In one of our Bible classes a pupil, bearing this in mind, asked, 'How was it that Christ could be put to death as a sacrifice when His parents were known?'

Mtesa was so feared that it must have been a relief to the people when he had passed away. His tomb is nevertheless jealously guarded and cared for. Only last year a very interesting ceremony took place. The order went forth that on a given day business

SUNA'S TOMB AND BALONGO.

of all kinds was to be suspended. Markets were to be closed, and none but those actually selling food for the daily supply were to be allowed to trade. Chiefs were stationed on all the main roads, and everybody was ordered before daybreak to present himself at Mtesa's tomb.

By half-past three in the morning the King's drums were booming the signal for the assembling. I had been asked on this occasion to go up early and take a photograph, and had thought that early might perhaps mean seven or eight o'clock. Before six, however, a special messenger from the Katikiro arrived on a bicycle to say that, if I wished to have a photograph, I must hurry up, because the work was all but completed, though the sun rises at six o'clock.

On my arrival a most picturesque scene greeted my eyes. The tomb itself—that is to say, the house which constitutes the tomb—is a big one, but quite two thousand men must have been on the top of the house, stripping off the grass, and reeds to which the grass was fixed, and a very busy picture they made. Though so many were on the house, for every one working thereon there must have been twenty looking on, as is usually the case with any public work in that country.

When the squad of men belonging to a given chief had finished their part of the work they seized a reed and came before their chief, and before the Katikiro, to announce the completion of their portion, and danced up and down chanting peculiar refrains and

behaving generally like madmen. The whole countryside was gathered there with the object of stripping the old house and rebuilding it, as it showed signs of collapse.

It is now no longer possible to see the original tomb of Mtesa, though to all intents and purposes it is much the same, the old material having been used for its re-erection in a slightly different form.

It is impossible to leave the subject of the tremendous change in the kings of Uganda without a reference to the man who, under God, was the means of introducing these kings to the English nation. From the time of his introduction to Mtesa in 1875 until his death Sir Henry M. Stanley took the greatest interest in the development of Uganda, and many were the letters he wrote to the chiefs with whom he had become acquainted in his two visits. It was my privilege to act as translator both for Sir Henry's letters and the replies of the natives. It may be interesting to give a specimen or two from Sir Henry's correspondence :—

'PIRBRIGHT, SURREY,
'*January* 7, 1901.

'TO THE REGENTS OF UGANDA,
'*Their Excellencies Apolo Katikiro, Stanislas Mugwanya, Zakaria Kizito.*

'In the beginning of the new century and this new year I greet you with my best wishes for your own health and that of your families, desiring most sincerely for you that peace and happy content-

ment which comes from bodily well-being and a whole-hearted trust in God's guidance and care of His creatures.

'Your letter gave me very great pleasure, and all my family when they heard it expressed themselves most happy to hear of your kindly sentiments towards myself and them, and their opinion of you has risen very high because they did not know what a warm-hearted people the Baganda were. They are also very grateful to my kind friend, Mr. Hattersley, for interpreting so well your kindly feelings and enabling you and me to talk thus to each other across the wide distance that separates us.

'Your letter to me has been communicated to many people in England, so that they could know what has been going on in the way of improvement in Uganda; and I hear from all sides of the great pleasure it has been to them, and they have wondered at your sentiments and the manner of expression which had not been brought home to them with such force as in your interesting letter.

'They are just beginning to believe in the aptitudes of the Baganda, and in no part of Africa have they found people so willing and quick to learn as in Uganda. They are glad to believe that the money which has been spent on Uganda has not been wasted, and that their labours and prayers for your people have not been in vain. You have listened to our missionaries and you share our Christian Faith. You have shown your love for the Church and school, and day by day you are becoming more

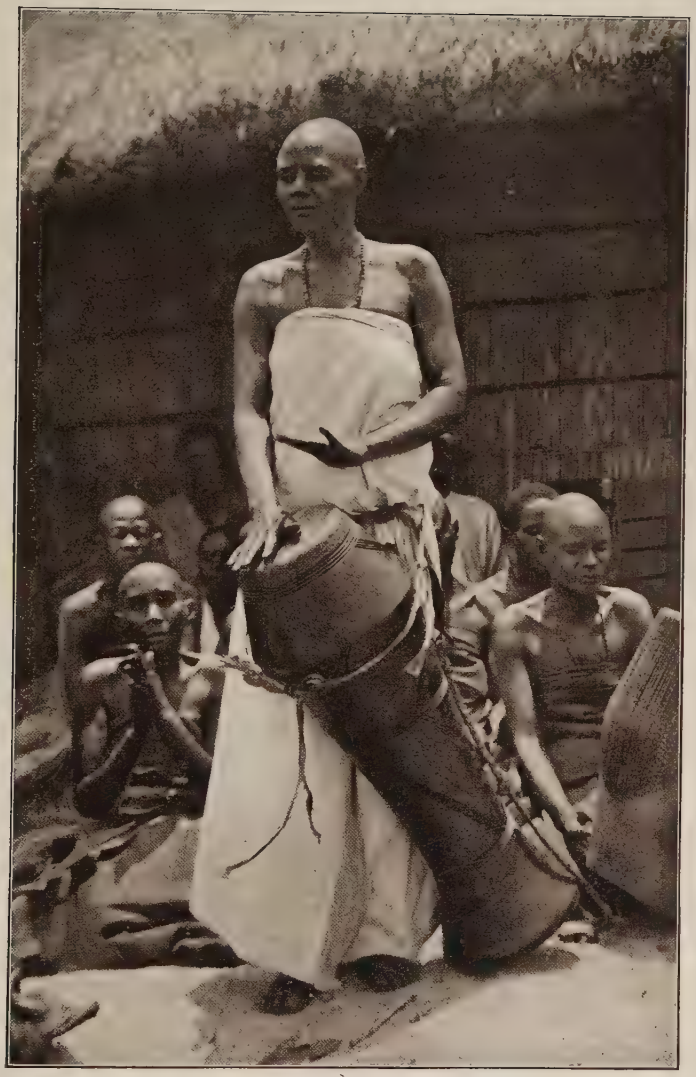
and more like ourselves. Your prayers and ours ascend and meet at the Throne of God, and with one blessing He blesses you and us. . . .

'Are not your hearts still more inclined to pursue the good work? And are we in England not strengthened to help you because of the good news we hear from you? . . .'

'Richmond Terrace, Whitehall, S.W.,
'*January* 20, 1902.

'Dear Sir,—I have to acknowledge receipt of your kind letter with the batch of young Baganda school exercises for which I am greatly obliged to you. The exercises speak eloquently for themselves of the progress of education in Uganda. It is astonishing, I think, that five hundred native boys can be mustered in one school of Uganda day by day. The handwriting of your pupils compares very favourably with that of English boys, and the sums quoted betray a remarkable aptitude for figures. I think they well deserve a larger number of admirers than my family can furnish, and I have sent them round to several of our friends, literary and scholastic, and they, too, have been impressed apparently by those specimens.

'I read every work I can find in public print relating to Uganda, but I confess to being struck with astonishment that so little regard has been paid to the progress in education which seems to be going on with you. Nothing can be better as a proof of real progress than this packet of school exercises, and I



WOMEN DRUMMERS AT SUNA'S TOMB: THE WOMEN CLAPPING THEIR HANDS ARE KEEPING TIME TO THE DRUMS.

hope that some one connected with the C.M.S. Mission will some day take the trouble to edit notes of this kind for the information of the public at home.

'This evidence of your educational work has so impressed me that I heartily hope and pray you may be long spared to continue in it. Next to the Gospel teaching, which has had such remarkable results in Uganda, I consider this mental training which you are now giving your boys, and I assure you that it will have an abiding interest for me. . . .

'Yours very faithfully,

'HENRY M. STANLEY.

'Mr. C. W. Hattersley.'

Immediately after Stanley's death, Lady Stanley wrote as follows :—

'I am writing to you because your letters always gave him [Sir H. M. Stanley] unalloyed pleasure. He valued the letters also from the Katikiro, and told me to write many messages to you and to Apolo and Zakaria Kisingiri, for he wanted to reply to their letters.

'He said what fine, good men they were, so conscious of their high responsibilities and so faithfully doing their duty. He loved Uganda and the Baganda ; he always considered them the finest people of Africa. He was so pleased with the leopard skin Bigomba Mukebezi sent him. It was carefully mounted on

cloth and lay on the foot of his bed, so he had something from Africa near him when he died. . . . I should like you and his dear African friends to pray for me.'

The man Bigomba was gun-bearer to Sir Henry Stanley when last in Uganda. During a visit I paid to him at his request in 1903, Stanley had made particular inquiries about this man and sent him kind messages, on receiving which Bigomba sent him the leopard skin above-mentioned, as a mark of gratitude for being remembered by so great a man; indeed, Bigomba, and every one of the Baganda who saw him, have always remembered Sir Henry Stanley with feelings of the deepest reverence and gratitude, and look upon him still as one of the greatest benefactors of their country.

KING DAUDI CHWA AT THE TOMB OF HIS GRANDFATHER MTESA.

CHAPTER II

CHANGES IN RULE AND ADMINISTRATION

No Intention of Discrediting the Part played by the British Government—But for the Government there would be no Uganda—And but for the Missions there would have been no British Rule—The British East Africa Company—The Danger of Withdrawal—The Appeals to the Government—The British Protectorate—Peace the First Aim—Influence of the Uganda Mission—British Contrasted with German and Belgian Rule —Trouble in Unyoro—'Mr. Ready'—Colonel Sadler—Mr. Hesketh Bell—Mr. Winston Churchill's Visit—Changes in Taxation—Scheming Bachelors—Marriageable Men Taxed—Payments in Kind—The King's Income—Establishment of Savings' Banks—The Convenience of Cowries—The Post Office—Native Parliament—Empire Day—Police—A Lady Traveller's Plight—A Bishop's Loss—The Housebreaker's Methods—Punishment of Criminals.

IN dealing with a former work[1] one of my reviewers observed that I had said nothing about the Government. That was true; for the work in question was intended merely, as its sub-title suggests, as 'a popular account of the people and of missionary work in Uganda.' I had no idea of taking away from the credit due to the British Government for its good work in Uganda. One may safely say that, but for the presence of British government, there could be no Uganda.

[1] *Uganda by Pen and Camera* (R.T.S., 2s.).

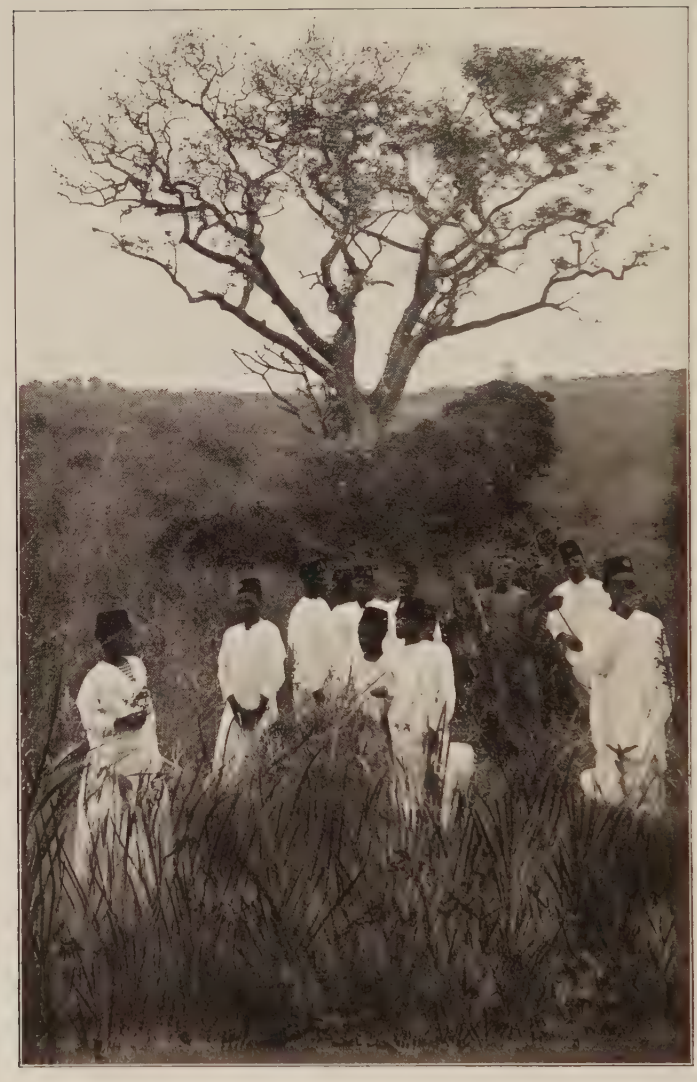
Rule and Administration

Bloodthirsty kings, more or less under the domination of ambitious chiefs, would long ago have exterminated the greater part of the population. Enemies now in subjection, only waiting their opportunity to pounce upon their captors—Basoga, Banyoro, Bavuma, and Bakedi—would not have been long in finding out the weaknesses of the land, and would, by annihilating the Baganda, have taken ample revenge for all they had suffered.

At the same time it must be remembered that, if the C.M.S. missionaries had not first entered the field, there would have been no British Government. It was owing to their representations that the Imperial British East Africa Company went up to Uganda. But the Company found it impossible to remain there, as the country was then not remunerative.

The dangers attending withdrawal—including the possibility of Uganda falling under the rule of another European Power—having been laid before the British Government by home representatives of the C.M.S., by Bishop Tucker, and later by Sir Gerald Portal, who was sent out on a special Commission of Inquiry, the English Government took over Uganda as a Protectorate on June 19, 1894. Since that time the Government and missionaries have worked hand in hand for the country.

By the year 1894 there were hundreds of Christians in Uganda, who longed for an opportunity to settle down in quietness and study their faith, and when they got into power, which they did on Mwanga's restoration, the land had peace for some few years.



OLD TREE OF SACRIFICE NEAR SUNA'S TOMB: BONES ARE STREWED ABOUT EVERYWHERE.

The Government and the Mission

Peace has now been assured by the firm hand of the Government, and the Mission has laboured unremittingly to encourage the people to do all in their power to fall in with the demands of the protecting Power.

Sir Harry Johnston did much, and he was followed by Colonel Sadler, who in his first Report specially mentioned that the first thing in the work of the British administration was to establish peace. That was not an easy task. King Mwanga, although agreeing to allow his country to become a Protectorate, always chafed under European domination, and, later on, the Sudanese, the remnants of his old soldiery, whom Emin Pasha brought into the country and left there, caused a serious danger and open warfare in 1897. It was only after the flight of Mwanga, who abdicated his throne in the same year, and the final overthrow of the Sudanese, that things began to show even a prospect of settling down.

Then it must be remembered that, whilst the C.M.S. started work in Uganda in 1877, representatives of the Government did not arrive till 1893, and Uganda was not declared a Protectorate until June, 1894. Christianity had, long before the latter date, taken firm root in the country.

The British Government has always realised how much it owes to missionary effort and influence in Uganda. Indeed, one has only to look at the countries round about, through which the railway passes, countries which have been under our Govern-

ment for quite as long a period as Uganda—I refer particularly to Nandi and Kavirondo—but where missionaries were not first established, to see the difference. There the people are still savage, still untamed, still without the desire to do anything, except under compulsion, for the British Government.

But such civilisation as can be imported by a Government, even when it does (it rarely does) establish schools or industrial works, can never be satisfactory. The definitely Christianising influence is not there, and this is the only power which can be relied on to produce a desire for better things.

The Mission in Uganda has always been a truly civilising influence ; and therefore the Christian natives of Uganda fully appreciate the efforts that are now being made by the British Government for their welfare. The debt of mutual obligation for help received is felt by both Government officials and missionaries, and when Colonel Sadler was leaving for furlough after his first term of service, the following address was given to him by members of the C.M.S. Mission :—

'To Colonel J. Hayes Sadler, C.B.,

'*H.B.M. Commissioner and Consul-General, &c., &c.*

'Sir,—We, the Bishop, Clergy and Laity of the Anglican Church in Uganda, desire most respectfully to approach you on the occasion of your

return to England on furlough, and to express to you our best wishes for a complete restoration to health and strength. We would also avail ourselves of this opportunity to convey to you our warm appreciation of your wise and sympathetic administration of the Kingdom and Protectorate of Uganda. The great need of the country has in our humble opinion been that of rest and the consequent opportunity for development. This much needed period of quiet has, with the blessing of God upon your labours, been secured to this formerly much disturbed land. At no period in the history of Uganda has progress of all kinds been so marked as during the two and a half years during which it has been our privilege to have you in our midst as His Majesty's representative.

'Your interest, not merely in the material development of the country, but also in the intellectual and spiritual well-being of the people over whom you have been placed in the providence of God, we shall ever gratefully remember.

'Praying that your sojourn and that of Mrs. Hayes Sadler in the home land may be a time of real refreshment and that in due course we may be permitted to welcome you back again in our midst.

'We remain,

'Your most obedient and humble Servants.'

This was signed by Bishop Tucker and the heads of the Departments of the C.M.S.

To this address the Commissioner replied as follows in a letter dated ENTEBBE, *August* 28, 1904 :—

'MY DEAR BISHOP,—It is most kind of you and the Clergy and Laity of the Anglican Church to present me with an address on the eve of my departure on furlough, and I am deeply grateful for the very kind sentiment to which expression has been given. I could indeed only wish that my administration of this important charge had been attended with better results, but whatever measure of success has followed my labours is, I feel, in no small degree due to the ready and sympathetic assistance which you and the Church Missionary Society in Uganda have at all times kindly extended to me. I shall treasure this Address as a most pleasing and valuable remembrance of all the friends with whom it has been my pleasure to be associated during one of the most interesting periods of a long official career.

'May I ask you to be so good as to communicate to the Signatories my grateful appreciation of the honour they have done me?

'Believe me,

'Yours very sincerely,

'J. HAYES SADLER.

'To the Right Rev. A. R. Tucker.'

It will thus readily be seen how that in the midst of prosperity there was no jealousy, and it was a great pleasure to all to work with the Government,

THE FIGURE TO THE RIGHT OF THE KING IS SIR HESKETH BELL, K.C.M.G., GOVERNOR OF UGANDA.

whose idea has been to extend to all helpers co-operation in everything that promises to benefit the country at large.

There have at times been rumours of revolt, and one or two people of sensational natures have taken pleasure in spreading reports that the Baganda were going to rise and kill all the Europeans and foreigners amongst them.

Such statements are pure nonsense. The Baganda could not rise even if they desired it ; they are neither sufficiently well armed nor sufficiently well organised. And they know it. Since the imposition of the gun tax a great many guns have been handed in, which were no longer of any use, and were not even ornaments, for to obtain ammunition locally was an impossibility, and the chances of its importation were very slight indeed. It could not be brought across the Lake, and it is well-nigh impossible to bring it through German territory, as the Germans are no more anxious than the English to allow supplies of ammunition to come through their territory. The Baganda know that the white man has come to stay; and even the few, who could no doubt be found, who, as they love bloodshed and warfare, would like to return to the old state of things, are still content to say of the present *régime*, in the placid style which an African adopts with things he cannot help, 'Kale,' or, to translate it freely, 'All right ; let things be as they are.'

Africans must have a master until such time as they can be self-governing, and the time for autonomy is

in the far distance. The Baganda fully realise this, especially when they contrast their own rulers with those of German and Belgian territory adjoining them, where fear and force reign, and people are little nearer real civilisation than they were when the white man came amongst them.

There has certainly been a slight revolt very lately, but this was not against the Government. Some years ago, when the Government took in hand Unyoro, a Western Province, they found the Banyoro chiefs much too weak to govern their own country, which, owing to the incapable rule of Kaberega, the late king, and the terrorising influence of the Baganda, who were constantly raiding the land, had been left in a very disordered state.

Mr. George Wilson, the present Deputy Commissioner, who organised the country at that time, put into high positions several Baganda chiefs, who have worked very well indeed under the King of Unyoro, son of Kaberega; but for some time Banyoro felt that the Baganda were, as they put it, 'endeavouring to eat up their country.' One or two jealous spirits—jealous, that is, of the prosperity of the Baganda as compared with their own poorer country—have apparently migrated from Toro and preached sedition to the Banyoro, with the result that Paulo Byabachwezi, one of the leading heads of counties, joined together with a few other chiefs and raised the cry of 'Out with the Baganda.' The King of Unyoro held firm with the Government, but for a time things assumed a very nasty complexion. The Europeans,

A SURVEYING EXPEDITION.

missionary and civil, were ordered to go to the fort at Hoima (near the Albert Lake) for protection, and the Baganda in Unyoro had a bad time for the moment.

But the telegraph flashed the news to headquarters at Entebbe and Mengo, and Mr. George Wilson, the deputy commissioner, in the absence of the Commissioner, hurried off with a large detachment of troops. For greater speed the leaders went in jinrickshaws, a novel way of going 'to the front.' The troops were as quickly as possible paraded before the rebels. A public Baraza was held, and a heavy fine imposed on the delinquents. Paulo, the ringleader, was fined £500. In addition, a part of his land was confiscated and presented to the king. Minor chiefs were dealt with in a similar manner, according to their position. One or two were expelled from their chieftainships. Under these measures the whole rebellion died a natural death, and the Baganda were reinstated in the chieftainships which they had been forced to vacate for the moment by the furious Banyoro.

Mr. Wilson's nickname amongst the natives has always been 'Bwana Tayari,' which means 'Mr. Ready.' In this instance, as in many others, he showed himself to be indeed 'ready' and equal to the emergency, which though so happily met, might have resulted in great disturbance and serious loss of life. But as Mr. Wilson has been in the country now for some twelve years, he knows the native thoroughly, and has perhaps a better grasp of the problems of the country than any Government man who has taken a share in ruling it.

Rule and Administration

Since Sir Harry Johnston's book appeared in 1902, great changes have taken place in the administrative staff of Uganda. Colonel Sadler, the successor of Sir Harry Johnston, whose happy rule of the country I have already mentioned, has been transferred to Nairobe, the headquarters of the British East African Protectorate. In his place Mr. (now Sir) Hesketh K. Bell, C.M.G., was appointed. He arrived in the country in May, 1905. After a year there, during which he enjoyed but a poor measure of health, Mr. Bell left for a short furlough. He returned at the end of 1907, accompanied by the then Under Secretary of State for the Colonies, Mr. Winston Churchill, M.P., who, on his return spoke warmly in praise of the work of the C.M.S. in Uganda.

Instead of being called Commissioner, Mr. Bell is now, by order of His Majesty the King, to be dignified by the title of Governor. It may be interesting to recall here the speeches made by Mr. Bell and Mr. Churchill on the day in which Mr. Bell was sworn in as Governor :—

His Excellency the Governor, addressing the Kabaka, Regents, chiefs and people at Kampala, said—

'In the first place I wish to thank the Kabaka and the Regents for the kind letters which they wrote to me on my return from England, and for their congratulations to me on my promotion to the rank of Governor. I would like them to know that I was very glad to come back to Uganda,

and that the country and people were often in my thoughts while I was far away.

'The ceremony that is taking place is intended to celebrate a step forward in the progress of this country. His Majesty the King has considered that Uganda is now of sufficient importance to have an officer in charge of it having a higher rank than that of Commissioner. Therefore by promoting me to be a Governor, the King has at the same time done a great honour to Uganda.

'I wish it to be clearly understood that the alteration in my title does not imply any change in the government of this country, and that it modifies in no way the rights and privileges secured to the Kabaka and chiefs of Uganda under the agreements and treaties that have been made with them in the past.

'The oath that I have just taken is one that is sworn by all governors who administer the government of territories and colonies which form a part of the British Empire. I have sworn before God to serve the King loyally, and to do justice to all manner of people in this country without fear or favour. You may rely upon my keeping my part, and I, on my side, am equally sure that you will loyally continue to help me in the great work that the King has entrusted to me.

'I am fortunate in being supported on this important occasion by the Right Honourable Winston Churchill, the Under Secretary of State for the Colonies. I desire to explain to you in a

few words, the high position which Mr. Churchill occupies. Most of you know already that the great King of England has dominions all over the world, and that over each of these a governor is placed. All these governors make their reports to the King through an officer called the Secretary of State for the Colonies, and, as the consideration of all these affairs would be too much work for one man, the King has appointed an assistant to help him. The gentleman who is now standing beside me is that Assistant. He is not only a helper of the Secretary of State, but he is also a member of the King's Privy Council, and is consequently a very high officer of State.

'The fact that the King has sent one of his great officers expressly to visit Uganda is a signal honour to you and the country, and I feel sure it is one that you deeply appreciate. You will presently have an opportunity of expressing your thanks to Mr. Churchill.

'In conclusion, I wish to thank you all for the loyal help which you have always given to me and to my officers in governing this country, and I feel sure that so long as we have the same friendly feelings for each other that we have at present, the people committed to my charge will thrive and progress, and that peace and prosperity will be assured to Uganda.'

Mr. Winston Churchill, thus ceremoniously commended to the respect of the people, said—

'I am very glad indeed to come to Uganda. I

GENERAL MANNING, THE KING, AND COLONEL HAYES SADLER ARE IN THE FRONT.
BISHOP TUCKER STANDS AT THE RIGHT OF THE PHOTOGRAPH.

am very glad to be here upon an occasion which is one of importance in the history of the country. His Most Gracious Majesty the King has been pleased to raise His Excellency from the rank of Commissioner to that of Governor ; that is a recognition of the high esteem in which the services of His Excellency are held. It is also a recognition of Uganda amongst the possessions of the British Crown ; but that alteration in the position of His Excellency involves, as he has told you, no alteration whatever in the position of the Government he regulates. The basis of these regulations is the Uganda agreement—a human document—and like all earthly things, it is not perhaps in every way perfect, but it is a bargain and a guarantee, and it will be faithfully observed by both sides.

'The chiefs who are gathered together here to-day need have no fear that it will be encroached upon or melted away, so long as they themselves and the people of Uganda faithfully adhere to their portion of the contract. Under that agreement all their rights and liberties are guaranteed, and all their lands, possessions, and ancient privileges.

'Under that agreement they may preserve all the old grace and simplicity of their lives which have always so honourably distinguished the Baganda people.

'The power of the British Government is great. It is not easy to measure or describe how great that power is, but that powerful Government will be the friends and the staunch friends of Uganda and its people. The Baganda chiefs must look upon

the British Government as their friend and guide, as a sharp sword against their enemies, and as a power always anxious to promote the prosperity of their people in times of trouble, in times of famine, in times of pestilence; and the justice of the British Crown will be evenly administered between all classes, and all those who come under the authority of the King. Therefore let them take heart and labour reverently and piously with the Government and help the Governor to the advancement of the people committed to their charge.

'I offer them my highest congratulations upon the elevated degree of civilisation and advancement to which they have already attained.

'When I return to England I shall tell His Majesty the King how beautiful their country is, and how good its people are. That is all I have to say.'

Since the original agreement was made by Sir Harry Johnston with the Baganda, it has been found necessary to make some slight deviations. For instance, it was found that the hut tax and gun tax were not producing the amount expected. It was originally arranged that a tax of 3 rupees (4s.) should be levied on each house; soon, however, numbers of houses were deserted, two or three families crowding into one hut in a manner not conducive to sanitation, in order that one hut tax might do for all. Not only so, but a great many of the youths of a marriageable age refused to marry and set up housekeeping because they disliked the trouble of working for the hut tax. This led to a

great increase in loose living, and it also made labour very scarce, as the young men had no inducement to work. The native Lukiko (Parliament) discussed the question and mutually agreed with the Commissioner, that the remedy for this was to impose a poll tax on all marriageable men who were not householders, omitting those who by age or affliction were incapacitated from working. The result was beneficial in every way.

The hut tax or the poll tax need not necessarily be paid in cash. Produce is accepted—either cotton, chilies, or fibre—but comparatively few have preferred to pay in that way. The Government calls in local merchants to buy such produce. The option has been given to those who do not care to trade and who complained that other work was not obtainable for the raising of the necessary money, to work at road-making, and many excellent roads have been made as a result of this, the allotted time for the payment of the tax by labour being one month. Opportunities for trade have increased so largely that now comparatively few prefer to labour. They can easily raise not only the hut tax, but in many instances a yearly rental of 2 rupees (2s. 8d.) paid to the chiefs by their tenants.

The hut, gun, and poll taxes produced in—

1905–6 ... ... Rs. 685,469 (say £45,698).
1906–7 ... ... Rs. 815,994 (say £54,400).

The greatest increase in this amount was from Usoga, Rs. 56,400.

Taxation was not new to the Baganda. They have for generations paid a tax to their king, who had regular tax collectors. It is now merely transferred and paid to the English administration instead of to their own king. The amount is much the same.

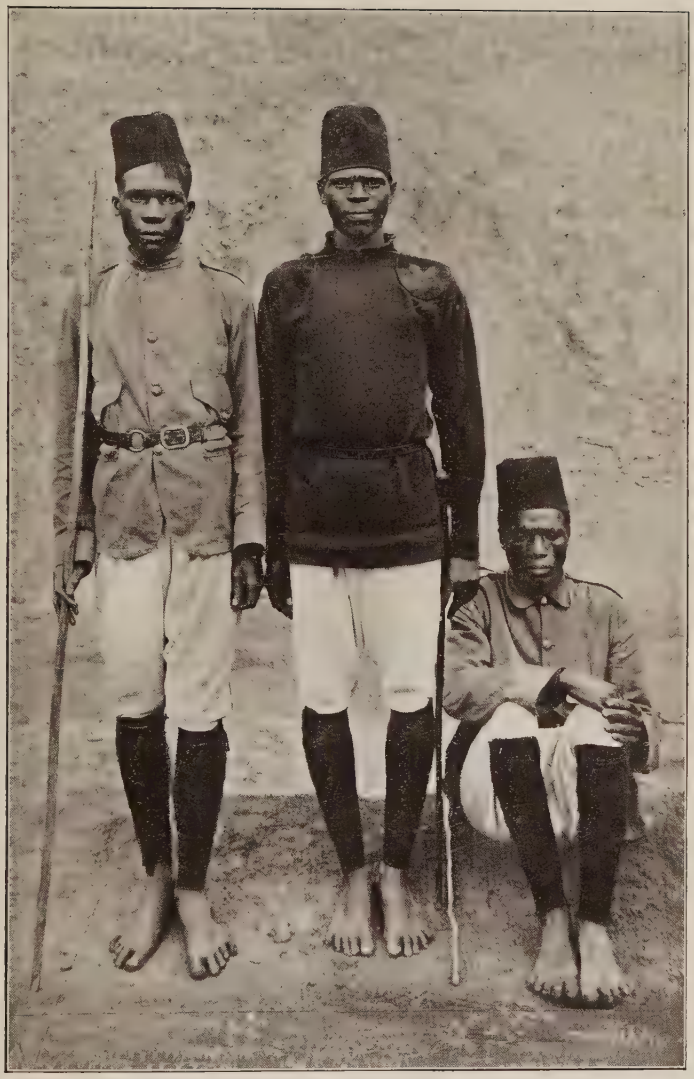
A proportion of the tax money is returned to the people. The king has £650 a year which, when he attains his majority, will be increased. Each Regent has £400 a year, and twenty other heads of 'masaza' (counties) have £200 a year each.

The last-named sum has lately been altered temporarily. At least two districts were too poor to produce a sufficient return for the outlay of £200 a year to collect the revenue. Others much larger and requiring much more work will be advanced in proportion to the reduction in those mentioned.

This totals up to £5,850 a year, and for this all the taxes are collected and each head of a 'saza' (county) is chief magistrate of his district.

Other provinces or kingdoms are not under the same agreement. The kings and chiefs collect the taxes, but are allowed a rebate of 10 per cent. on the amount collected, and the kings benefit by this plan to a larger sum than is paid to the King of Uganda at present.

The question of forest land has been rather a sore point, it being stated in the agreement that large tracts of forest should belong to the administration as their share of the country; but many chiefs whose estates



POLICEMEN.

adjoin large forests have marked in with their estates arms of those forests. The Government, on letting out the forests to rubber collectors, received constant complaints from chiefs that these collectors were gathering their rubber in those portions that belonged to the chiefs, which being narrow strips for the most part, were most easily worked and often found to contain larger quantities of rubber than the dense forest. This has given rise to a great deal of discontent in the mind of both landowners and lessees of forests, and has really not yet been satisfactorily settled, though there is hope of an early settlement.

The Government have on all occasions shown a great desire to help the natives, and one of their most recent developments is to establish savings banks. The National Bank of India has a branch at Entebbe, but this is not intended as a savings bank for natives, and the Government have therefore established branches where the natives may deposit any sum from 1 rupee to 7,000 per individual, and an interest of $2\frac{1}{2}$ per cent. is to be paid on all deposits. This will be a great boon, as the native has not even the proverbial stocking into which to put his wealth. An accumulation of money was a positive source of danger to its owner. Its possession soon became known, and the cash or notes had either to be carried on his person, wound round his waist inside the hollow band with which he tied up his trousers, or else buried in a hole in the floor of the hut.

The money question has always been a vexed one and a most difficult one to tackle. Great efforts have

been made to get rid of the cumbersome cowrie shells, but that is more easily attempted than accomplished. Large quantities have been burned, and importation prohibited, but still they come, no one seems to know from where. The natives still prefer these troublesome representatives of coins (?) as they are so easy to hang in strings round their necks—a great convenience to men who have no pockets.

Pice, sixty-four (?) to the rupee, have been tried for several years, but numbers of natives still refuse to sell their produce for anything but cowrie shells. Many a time I have been disgusted to see hawkers walk off with produce we needed rather than sell it for pice. Shells, though so many are still used in the country, are not obtainable in sufficient quantities for our daily needs owing to the Government's determined efforts to rid the country of them. Pice have proved unsatisfactory in many ways, as they vary so in value to the rupee, and are not small enough for a country where most things in daily use have so very low a value. The Government are trying to cope with the difficulty by introducing the decimal coinage, the rupee still being the standard and 100 cents being of the value of one rupee. The smallest coin will therefore be the hundredth part of 1s. 4d., roughly six cents, which is the value assessed for a penny postage stamp. The cents are of aluminium. In the middle of the coin a hole is punched, and the natives greatly appreciate this, for they dearly like anything they can put on strings and hang round their necks. The quarter and half-rupee silver coins are still to be

KING DAUDI CHWA ON HIS WAY TO HIS GRANDFATHER'S TOMB.

circulated, and there will be also 10, 25, and 50-cent pieces of silver, but other and smaller values of the old coinage are to be withdrawn.

The Post Office system has been well developed, and in no department has the advance been so marked. Where, up to seven years ago, three months were required to get a letter from England, a letter can now arrive, if no delays occur (they often do occur), in nineteen days. We have a weekly mail to Mombasa, the route being from England to Brindisi, thence in special fast P. and O. steamers to Port Said, and to Mombasa by French, German, or English steamers. Parcel postage is now at the rate of 3lbs. for 1s., where it used to be 3s. for 1lb. The mails to the country stations are carried by relays of porters and are promptly delivered. A new issue of stamps has just been made marked in cents to correspond with the new coinage. In passing it may be mentioned that the Uganda Railway proposes to adjust its tariff and to have its lists made out in cents to correspond with the new coinage.

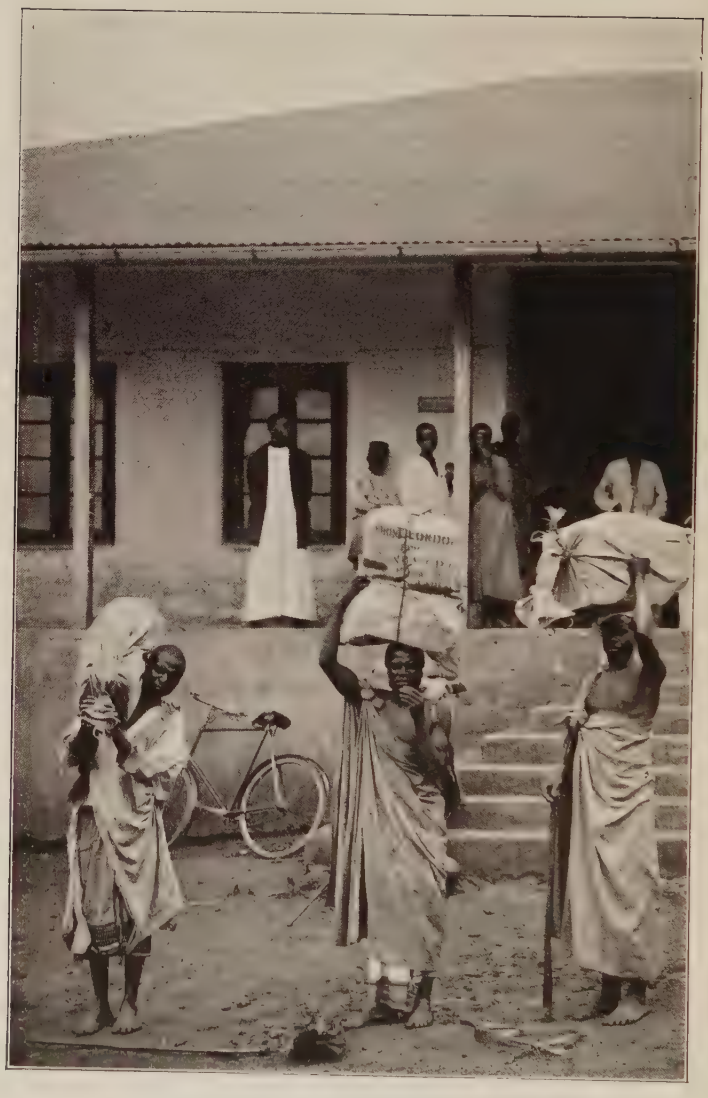
The Kabaka (King) and his native Lukiko (Parliament) still rule the country so far as all native laws are concerned, and consider all questions of general interest. Their decisions receive full consideration at the hands of the English administration. The Katikiro, the Chief Regent, has been honoured by being made a K.C.M.G., and is now Sir Apolo Kagwa and his wife Lady Kagwa, an honour which he greatly appreciates. That appreciation is shared by the country at large.

Rule and Administration

The good feeling existing between the Government, the missions, and the natives is fully shown on such occasions as Empire Day, when each vies with the other in showing loyalty to King Edward VII., special services in all the Churches being held in the mornings and united sports in the afternoons, being attended by enormous crowds of all denominations. The administration has realised that the best way of dealing with the natives is not to force things upon them against their will.

The country is well policed. The old style of policeman—who was a terror to everybody with whom he came into contact, and probably a worse thief than those whom he was set to catch—is being rapidly replaced by a well-drilled force under adequate supervision. Troops have been reduced in number, and a large central station established some twenty miles from Mengo at Bombo, from which detachments can rapidly be sent to any part as required.

Travelling is safe, and houses fairly secure. It must not, however, be thought that there are no robbers or housebreakers, but the marvel is, not that these exist, but that they are so few in number. Travellers sleeping in camp are often robbed, and have at times very unpleasant experiences, in one or two cases with rather distressing results. As, for instance, a lady waking in the morning discovered that all her attire had been removed from her tent during the night. Some articles were recovered after having been buried in the damp earth, which did not tend to improve the appearance of the garments.



KAMPALA POST OFFICE : THE COUNTRY MAILS ARE DISTRIBUTED FROM HERE.

Burglars and Thieves

The Bishop of Zanzibar, who recently visited Uganda, had a sad experience, for the porter—who started off from Entebbe with a tin trunk containing all the Bishop's wearing apparel, dress clothes, episcopal robes, and communion service—never delivered his burden at all. The box was recovered, but all the contents had been abstracted and were lost.

Housebreakers are very bold in Uganda, and will get through glass windows or dig a hole in the wall in a very ingenious style. Many of our houses being of sun-dried brick with only mud as mortar, which is of a soft nature, it is very easy to dig out a few bricks, and if the walls are too hard for the tool employed, water or paraffin oil is carefully poured on, which rapidly softens the side of the structure. A hole is then quickly made, through which the thief can enter; and all alike have suffered in this direction, natives, missionaries, and Government officials. In many cases it has been found that the thief was a personal servant who had been dismissed, and who knew what he wanted and where to look for it.

At the same time, for a country recently emerged from savagery, the morals of which contain no reference to thieving and lying as sins, the marvel is that life and property are so safe. Our picture of the little white boy with his native playmate affords a very good illustration of the safety in which people exist at the moment. Ladies and children live in almost perfect security amongst a people who a few years back were in a state of anarchy, bloodshed, war, raiding, slavery, distress, and poverty, but are now transformed for the

most part into a law-abiding, tranquil, and peaceful nation, where freedom, plenty, and liberty abound, where all are at liberty to prosecute every idea for the prosperity of the country, and where every one inclined to help in its development finds ample scope for all his energies.

Thieves when caught, as they often are, are brought before the judge, who administers impartial justice; punishment by flogging with the kiboko (sjambok) of hippopotamus hide is not the rule, but the exception. Prisoners are for the most part put in chain gangs and made to assist in the betterment of the country by clearing roads, working on Government works, house-building, and the like.

There would be fewer housebreakers and thieves if guards, so-called, could be made to understand a little better what is expected of them. But for the most part such have a very small idea of their responsibilities, and a man engaged to guard a house, unless he be made to call out every fifteen minutes to show that he is still there, and on the *qui vive*, has a way of peacefully going to sleep, feeling that his presence is sufficient to scare away any intruders. As many Africans sleep like the dead, a thief is at liberty to pursue his avocation with little fear of interruption.

Apart from occasional thefts, travellers can go up and down in safety. There are no longer wars and rumours of wars, and the country may be said to be in a perfect state of peace.

If I may venture to criticise new and inexperienced officials, I think that they would enjoy their work more

and see better results from it if they did not feel on arrival that they had come out merely to 'boss the nigger.' Firm they must be, but the African needs not only firmness but kindness to win him and his confidence. He will take punishment as well as any one, in fact, be rather disappointed if such is not meted out to him if he deserves it, but kindness and firmness *can* go together. Many fail to realise how important it is that they should learn the language of the people they are set to govern. Their neglect of this seriously hampers them in their work, in understanding the mind of the people, and in particular in their duty as magistrates. It is not easy to remember that the native was there first and has his rights, that the country is his, and that the Government is there to teach him how to develop the country, first for his own and secondly for England's benefit. In this sense every Government official sent out by England should be a missionary. We would not have it thought for a moment that these remarks apply to all; many show the greatest kindness, but there are those who we are sure would be the first to admit and willingly confess that they have not done all that lies in their power for the uplifting of the natives.

CHAPTER III

THE LAND AND ITS PRODUCTS

Uganda Proper—'What a Glorious Country!'—Too much Sun—And too much Poultry—Things to Dread—The Soldier-ant and his Ways—The Advantage of a Black Skin—Clothing in Tropical Countries—Housing Problems—Food Supply—Home-grown Strawberries—Difficulties of Settlers—Length of Service for Officials and Missionaries—Horticulture——'Beautiful Entebbe'—Mengo—The Factory Whistle—Cotton-growing—Fuel Troubles—Electricity to Come—Clever Thieves—Were they 'Mission Boys'?—Weaving—The Manchester Man's Mistake—The Rubber Industry—Fibre Cultivation—Timber Exports—Tobacco Cultivation—Coffee-growing—Tea-planting—Ivory—Cattle—Minerals—Gold—Bee-keeping—Traders

UGANDA as a country and as a Protectorate has been so often described that it seems almost superfluous to repeat these descriptions. At the same time, one finds a great many who are still uninitiated, and for their benefit I may be permitted to give a brief summary of the physical conditions of the country.

Lying on the equator to the north and west of the great Lake Victoria, or Victoria Nyanza, as it is frequently called, the Protectorate extends from Lake Rudolph, embracing the Turkana and the Turkwei peoples; and from Mount Elgon across west to Gondokoro, with its Nilotic peoples; thence south to the extreme end of the Albert Edward Lake, in-

BLACK AND WHITE: A LITTLE NEGRO BOY AND THE SON OF THE AUTHOR.

cluding all the country between this and its larger neighbour, the Albert Lake ; thence right across east to the Victoria Lake, the upper part of the Lake being included in the Protectorate, the lower half pertaining to the German territory.

Of the extreme northern part comparatively little is known, and travellers will probably be told that it is unsafe to travel therein. To some extent this may be so for those who consider it necessary to travel with a large armed guard, which invariably frightens such people as would be encountered ; but it is not so with missionary enterprise, for which the country is not only open but perfectly safe.

Although the Protectorate includes the provinces of Uganda and Unyoro, Toro, Ankole, Usoga, Mount Elgon, and Acholi, which are all being worked both by missionaries and members of the administration, I propose to devote my remarks more especially to Uganda proper. This province is about one quarter the size of England and only one-eighth of the whole Protectorate, and is said to embrace some 19,600 square miles, of which 8,000 belong to the natives.

My object being to show the development of the country, it is natural to choose the province in which that development is most marked, and to which my illustrations for the most part refer. But the facts as to one will serve as an illustration of what may be done in the other provinces, given a sufficient number of men and sufficient means to accomplish such development.

The Lake Victoria is 3,775 feet above sea-level.

Roughly speaking, the average above sea-level for the whole Protectorate may be 5,000 feet, but Uganda proper is not more than 4,000, water boiling anywhere at 208° Fahr. or a little lower. The rainfall is about 60 inches annually, though much more in the western province of Toro, where it registers nearly 80 inches, and this being for the most part fairly regular, famines rarely occur. The temperature rarely reaches 100° in the shade, and the average maximum is only 82°. Inside a house 70° may be taken as a fair average.

Uganda itself is a succession of small hills 50 to 300 feet in height, the intervening valleys being mostly swamps, all, or nearly all, capable of being drained. The two leading features are the large banana plantations of the natives and the enormous stretches of long elephant grass, 8 to 10 feet in height, interspersed with stretches of forest land. Rivers are plentiful, but do not flow sufficiently rapidly to prevent the papyrus and weeds choking their course. Thus a wide river such as the Mayanja, presents the appearance at a little distance of a grass field, the waving tops of the papyrus being very even, the roots floating, as they do, on the surface of the water. Thunder-storms are as plentiful as ever, and are said to number often two hundred and fifty in a year. I should say that this is a very modest estimate, for on most days thunder can be heard. These storms are a source of great danger to life and property, and owing to the great diversity of opinion as to the best form of lightning conductor

THIS IS SUPPOSED TO BE THE MOST STATELY WAY IN WHICH A ROYAL PROGRESS CAN BE MADE.

to be employed, if employed at all, it has not yet been decided which is the most satisfactory means of protecting houses, especially those with corrugated iron roofs.

The following extract from an official report as to the rainfall may be interesting :—

'A comparison of the rainfall records, taken at Entebbe for eight years, leads one to the conclusion that there are no very well defined seasons, dry or wet. [Entebbe is on the lake shore, and is the Government headquarters.] The whole of Uganda, especially the lake districts, is particularly liable to thunder-storms, and it is very seldom that a month passes without rain. At Entebbe there is not a month on record which has not had one or two wet days, or days on which rain has fallen. Usually January and February are fairly dry months with an average of 3 inches each. March, April, and May are the wettest months of the whole year, and occasionally the wet season extends into June, as was the case in 1902, when 10·26 inches of rain fell during that month. July, August, September, and October are the driest months of the year. It is rarely the rainfall during either of these months exceeds 4 to 5 inches. November and December are both unreliable months; occasionally the rainfall has amounted to 12 inches, in other years it has been as low as 1·63; but as a rule if a heavy rainfall occurs in November much less falls during December, and if deficient in November it is usually made up in December. These remarks are only

applicable as far as the Entebbe district is concerned. As the rain falls throughout Uganda more or less in the form of thunder-storms, it does so usually within very limited areas, and the records of any one particular station cannot be taken as strictly representative of the whole district or county, much less that of the whole country.

'Of the various districts which differ very considerably in climatic conditions, the highlands appear to have the heaviest rainfall. At Sese Island in May, 1904, over 16 inches of rain fell, while at Entebbe there were 9·52, and at Jinja (Ripon Falls) there were only 3·03, and at Masaka, the nearest observing station on the west, there were 9·54 inches. It is not possible to compare the mean daily sunshine of the various stations, as Entebbe is the only one provided with a sunshine recorder. The highest daily average for any one month during the year at Entebbe was that of February, 1905, when the daily sunshine amounted to 7 hours 32 minutes. The lowest daily average was 4 hours 5 minutes and was registered during the month of November. The daily average for the whole year amounted to 5 hours 52 minutes. These registrations are of bright sunshine only.'

Entebbe being so near the Lake, constantly passing clouds from the Lake obscure the sun temporarily, and prevent accurate record-taking. Ten hours a day is a fairer record. It should be remembered also that during the drier months, the land being cleared of long grass by fire, the amount of smoke

SIR APOLO KAGWA (KATIKIRO OR PRIME MINISTER), LADY KAGWA, AND FAMILY.

A YOUNG MERCHANT: THE FOWLS ARE ALIVE!

produced obscures the sun and so makes such records very difficult to take, but at such times the heat is not diminished. The atmosphere cannot be described as generally damp or muggy, though during the heavy rains, when, after a storm, the sun shines with more than its usual power, the air is extremely damp with the enormous evaporation from the soaked ground. This condition is, of course, fairly frequent.

As one tells people that in Uganda we have thirteen hours of daylight every day of the 365, that the sun is nearly always shining, that there are no fogs or cold, no snow, and no frost, asthmatics and bronchitic sufferers pining for a breath of warm air long to accompany one thither. As, at a public meeting, we describe what a paradise Uganda is for lovers of fresh air, doors and windows being always open—indeed, windows are rarely glazed; how we have no need to vary our clothing with changing seasons; how vegetation flourishes; how at Christmas-time some of our gardens are producing strawberries, pineapples, passion fruit, lemons, and an abundance of roses—as, I say, we describe this on a cold winter's evening, with a piercing wind howling outside, our hearers are tempted to exclaim, 'What a glorious country Uganda must be!' From that point of view they are quite right. But there is another side to the picture. No doubt there are worse places; but the sun, the presence of which Englishmen envy us so much, is a source of the greatest discomfort. Only residents can understand

how pitilessly it burns, and the longer one stays in the country the more one seems to feel its effects.

From one cause or another yet to be discovered, the blood gets poorer and poorer, the feeling of enervation increases, work becomes a toil, games such as tennis can only be engaged in by compelling oneself for health's sake to take part in them, and the sameness of the food, to some extent necessitated by limited incomes, palls on one. People at home may think how nice it must be to get fowls at 2d. to 4d. each; but when, as with the case of some men living in the country stations, people eat three hundred and sixty-five fowls a year, they come to look on such a diet not as a luxury, but as a trial.

Insects are another source of discomfort. People have an idea that lions and leopards, and other wild beasts are the things to be dreaded in Central Africa; but to most of us these mean little. It is the tiny things of Nature we dread most.

It is in no sense an amusement to find that the whole house has been invaded by soldier ants, and as in our case, to find that they have got into (to us) inaccessible places above the ceilings. And the ceilings being composed of reeds, the ants drop, drop, drop, through the reeds, on to beds or dinner-table, or, worse still, down your neck as you sit at dinner; and these ants have a most marvellous way of hanging on when they bite, which they do with the most powerful forceps, like miniature claws. You attempt to remove them, but the

forceps do not let go. The ant comes in half, but the head and the forceps remain fixed to the flesh; and the only way is to cut the head in two and carefully remove the claws separately, an operation by no means painless.

It is no joke to wake up in the morning and find that the ants have invaded your provision box, or so-called meat-safe, and that your next day's dinner has more or less disappeared, removed by millions of ants during the night. You open your store tin of sugar, which you had thought had a lid which fitted, and you get quite a start as the result of seeing scores of large black ants pour out when daylight streams upon them.

You hear a rat, small certainly, gnawing your boots at night, and are lucky if it does not gnaw your toes. You are startled when the same rat, having finished with your boot, invades your pillow in search of new pastures, the only satisfactory way of evictment being to seize it in your hand and dash it to the ground, which I have done on more than one occasion. For such invaders cats are of little use, because the most troublesome are the musk-rats, which emit such an odour that the feline tribe discreetly leave them alone.

Mosquitoes it is impossible to be rid of unless one lives in a veritable meat-safe, doors and windows covered with a wire mesh. Ticks of many kinds are plentiful and prolific, resembling tiny bugs, though distinct from that objectionable family, from which we are free in Uganda. These ticks live in the

crevices of walls and floors, ready to come out in the evening and at night to feed on the luckless human being. Of course in Entebbe and Mengo, if a cemented floor and walls can be afforded, these trials are minimised ; but, so far as the C.M.S. is concerned, with its present difficult financial condition, it is no use estimating for £20 for cement floors ; and in any case these cannot be available in country stations for many years to come. Jiggers are still plentiful, and the only preventive or cure is, as of old, to smear the floors with fresh cowdung. This is not a hardship when the material has dried, but during the process of laying it on the floors the perfume is not conducive to comfort or good appetite.

Of other insect pests, only a few need be mentioned here. One interesting specimen appears to have come into existence with the advent of iron roofs. It is a tiny fly with a very mobile tail, which appears to have the power of stinging in a most annoying manner at any angle. Spiders of all sizes and grasshopper-like jumpers keep up a constant flick, flick on your mats or occasionally your counterpanes. To get rid of them is quite impossible. Our only friends in this direction are the lizards ; but who cares to sleep in a room with lizards darting about the walls or floors ? Some, indeed, are dangerous to life and bite with as dire effects as a snake, the latter being also plentiful everywhere, though many are not deadly. In some districts the wretched tiny Mbwa fly with its sharp little sword makes living painful in the daytime and sleep well-nigh impossible at night. The Kivu fly makes life

WOMEN CULTIVATING THE SOIL.

positively dangerous in forest regions, and particularly near the Lake, for it is the medium of sleeping-sickness infection. Indeed, it seems to be the special office of all these insects and reptiles to impart disease of one sort or another.

As the number of Europeans increases and the conditions of life improve sickness does not seem to diminish to any appreciable extent. The first company to settle in Uganda with a staff of ten Europeans had to send home two of its number in one year, who had been snatched from death's door suffering with blackwater fever. The victims of this terrible disease increase in an alarming manner, and will continue to increase until we understand the climate better and the antidotes to various diseases are discovered. We are getting to learn more as to the most suitable clothing. Indeed, old ideas are altogether changing.

It has always been a source of wonder that in the hottest countries the people always have black or very dark skins, whereas white was understood to be the best colour to adopt to keep off the sun's rays. The reason for this is now becoming understood. Whilst white or light colours undoubtedly reflect better the heat rays, black and dark colours afford the best protection from the rays of light, which are the greatest source of danger. Many years ago Livingstone drew attention to the interesting fact that in tropical Africa the forest trees are adorned with gorgeous colours, not in the autumn, as in temperate climates, but in the early spring, when the leaves are young. In anticipa-

tion of the first rains the young leaves come forth on the trees in all shades of red and brown, and after the rains have begun these colours fade into the general green of summer. Professor Marshall Ward, in scientific research, has found that on fungi and bacteria sunlight has a fatal effect except in those cases where protective pigments are produced; thus, fungi that grow upon the upper surface of leaves or in exposed places are nearly always dark, or red, or orange in colour, whereas white or colourless moulds and bacteria can live and flourish only in the dark, a few hours of direct sunlight being fatal to them. It is amongst this latter class that the bacilli of enteric fever, consumption, and plague, with other disease-producing bacteria are to be found. He further indicated that it is not the whole of the white light, but only the rays of the violet end of the spectrum, that are fatal to the unprotected protoplasm of certain plants, the protective colours being red, orange, or brown, which colours arrest the violet rays.

This discovery naturally suggested the idea that a similar function was performed by the brown pigment which is the distinguishing feature of the races who inhabit the tropics. Dr. Louis Sambon, of the London School of Tropical Medicine, and M. Baly, Lecturer on Spectroscopy at University College, London, caused electric light to pass through a thin layer of dark human skin, and found that the actinic or ultra-violet rays in which such light is very rich were completely absorbed. The conclusion is that in the tropics Europeans should wear black, red, or

orange clothing underneath their white outer garments, white being retained to throw off the heat rays. White clothing over a white skin exposes the body to the actinic rays, which are the most injurious. Importers of cattle to tropical Africa hold that dark-skinned cattle are most likely to stand the climate.[1]

I have experienced the truth of these statements. I imported a large number of currant and gooseberry cuttings, which if cut in November or December in England, can be safely sent by post, without losing their vitality, merely protected by a paper wrapping. In March, our wettest month, these were planted out in the open, and of seventy-six, seventy took root and threw out their spring shoots of pale green which we know so well at home. Alas! in three weeks all were dead, killed, no doubt, by the light of the sun.

Had they been planted in pots in a shed until the leaves matured, and then planted out, we should probably have successfully reared them, as such once well rooted seem to accommodate themselves to their new climatic condition.

Housing has a great deal to do with health, and the administration and the C.M.S. workers, the traders, and also the natives are improving in this direction. In new stations, of course, the old style of reed buildings and wattle-and-daub houses are still in use, and must necessarily be so for many years; but in the central stations brick houses with corrugated iron roofs are being erected. It is the greatest possible mistake to think that a worker in such a land can

[1] Extracted from *Christian Express.*

safely be negligent with regard to either housing or food. Neglect of nourishing food is responsible for many deaths and for not a few white people being invalided home.

With a little trouble European vegetables can be produced. Markets are gradually being established where goats and sheep are killed daily, and in the capital, beef, though of doubtful quality, and not very nourishing, can be procured. The time is not far distant when we hope to get a good supply of fruit, and there seems to be little doubt that most of the varieties known at home can be propagated satisfactorily, even apples, pears, plums, and the like. Oranges planted five to seven years ago are now beginning to bear fruit, and occasionally from Machakos, some three hundred miles from Mombasa, traders receive small consignments of apples and plums, apples being cheap at 4d. each and plums at 1d. each. Stores provide those with unlimited incomes with tinned foods of every kind, even to oysters, shrimps, cheese, fish, meat—in fact, everything; though of many of these it is undesirable to partake largely even if the pocket will allow such luxuries. The American tinned-meat scare did not make people happier in knowing that a large part of their diet must be imported in tins. One Uganda resident carried things to extremes, and, when biscuits in tins were sent out in fulfilment of an order, returned them with the remark that no tinned stuff was to be sent in future.

Natives are beginning to realise that they can with profit carry on a trade as market gardeners, but this

AN UP-COUNTRY POSTMAN: THE COWRIE SHELLS ARE FOR BUYING FOOD.

HOW SOME BOYS PRESENT THEMSELVES AT MENGO HIGH SCHOOL.

of course is only near the capital. Many householders find that they can grow strawberries for the greater part of the year, and though the fruit is small the quality is not bad. Strawberries must be grown, as is the case with pineapples and lemons, on soil of no great depth. The richer the soil the more plentiful the leaves are and the scantier the supply of fruit. So with cauliflowers sown in very rich soil: they shoot up to a height of 6 feet, but produce nothing but stem and leaves, whereas on poorer soil they grow much more slowly and produce a good head.

Settlers with only a small capital will find it extremely hard to live in such a country. No sanatorium of undoubted value has yet been established. But it is possible that, in a few years' time, with good hotel accommodation, such may be found on the Mau Escapement on the east side of the Victoria Lake, or even on the slopes of the Ruwenzori in Toro. At present life in the wilderness offers very little inducement to any but sportsmen. It is not conducive to improved health, but rather the reverse, and is a fruitful source of tick fever, or malarial attacks.[1]

The time of service for the C.M.S. missionaries has

[1] Tick or spirillum fever is not yet understood by the medical profession and no specific treatment can be given. It often recurs as many as ten or a dozen times at intervals of ten days. During the febrile periods much depends on attention to feeding so that the patients' strength may be kept up. The relapsing fever is caused by the bite of the tick we have previously desscribed, and a high temperature, severe sickness, bodily pains, and often delirium are its symptoms.

been five years; and whilst as a first term some may find this not too long, they are not the rule but the exception, and a second or succeeding terms cannot be more than four years in duration without great danger. The blood becomes poorer, the head and nerves suffer, attacks of fever often become more and more frequent, and a change is imperative. Government officials rarely remain for more than two and a half years, though there are exceptions of very robust constitutions lasting five or six years.

The richness of the soil is proverbial, but its very richness makes it at times a trial. No matter how carefully cleared the ground may be, the seeds of weeds fall about in all directions, and comfortably ensconce themselves alongside the seed one is planting. The weeds come up, if not before, together with the seedlings, and give one anxiety often in discerning the true crop from the false.

Planting is a very laborious work. The ground becomes a burden and a care. Seedlings are carefully weeded and appear to be doing well, when suddenly one finds a flourishing young tree drying up, and discovers that the root has been eaten away by white ants. There is a small beetle which, in its earnestness to fulfil its mission in the world, will, being provided with a small saw in lieu of a tongue, saw through a young sapling in a single night. Or there is the case of the mango. Some insect will deposit its larvæ in the flower, and as the fruit matures so the offspring of the insect mature with it too, feeding on the heart of the fruit. Then,

DRUMMERS PRECEDING THE KING'S PROCESSION.

REFRESHMENTS FOR THE KING DURING A JOURNEY.

just as one expects to be gathering the crop, the fruit suddenly rots, and the inside is found to be in a state of decomposition.

In spite of these difficulties there can be no doubt that progress is being made in the development of the country, and we propose by a few pictures and figures to show this progress, dealing for the most part with the region immediately adjoining the Lake, where transport is easy.

As one lands at the pier at Entebbe by day or by moonlit night, a grand sight presents itself. A writer describing the place as 'beautiful Entebbe' was quite justified in his choice of the title. The town is well laid out with roads as avenues, and, crowned as it soon will be with a magnificent Residency, it presents a picture not easily forgotten. Everywhere are marks of European civilisation, mixed with modes of traction and types of inhabitants that remind one more forcibly of India. The carriage of goods is for the most part done by bullock-cart, but there are traction-engines hauling timber; whilst a perfect army of native water-carriers keep up a constant stream between the Lake and the town.

The old Government House, which was too near the Lake, has been sold, and is shortly to be transformed into a hotel. There are fine public offices, a large post-office, and soon in place of the present insignificant English church a more fitting and handsome building is to be erected. Steamers can now come alongside the new pier, and the old pier is chiefly noticeable for the windmill which supplies the township with water

drawn from some distance out in the Lake. Unfortunately, it only forces the water to a few yards from the Lake shore, and is not the benefit it was intended to be, and most carriers still draw from the Lake itself. An installation of electric light is shortly to be introduced. Telephones connect the various offices with the Post Office which acts as the Central. Comparatively few natives live here, as this is the Residency and the centre for the transaction of official business. There are traders' stores conducted by Europeans, Goas, and Indians, but little trade is done except amongst the European and Indian population. There are many Indian, Portuguese, and native clerks and assistants, Indian carpenters, builders, and the like.

It is possible that in a few years' time we shall find Entebbe has disappeared, for there is already a proposal to remove headquarters to a more healthy locality inland. Roughly described, a straight line can be drawn from the terminus of the railway at Port Florence to the western shore of the Lake, and from there it is proposed to construct a permanent road to the Albert Lake to connect with the Cape to Cairo Railway. The new Government station now suggested would stand about one hundred miles inland on the top of a lofty plateau, in Singo, a very healthy situation with a plentiful supply of water and a freedom from mosquitoes and particularly of the sleeping-sickness fly which is fairly plentiful at Entebbe, although thousands of pounds have been spent there in trying to exterminate it by clearing forest land. Strictly speaking, Entebbe leads nowhere, and entails long

THE STORES OF THE UGANDA COMPANY.

journeys for all officials who must go in on business. A central station as headquarters would be in every way a vast improvement.

Of the means of internal communication we will say more in another chapter. For the present let us pass on to Mengo, the native capital, and commercially a much more important place in the development of the country. Here reside the King and the Sub-Commissioner of the district ; here, too, are the head-quarters of the C.M.S. and Roman Catholic Missions. As in Entebbe, the roads are well laid out and well kept. Here is the King's Lake of historic interest, and from any of the hilltops an excellent idea can be obtained of the whole of the country. Plenty of water is found in the valleys and in numerous fresh springs.

To those who re-visit the country, as indeed to residents, great changes are apparent. Perhaps the most strange thing is to hear the factory whistle blowing and the throb of engines disturbing the stillness. Echoes are being awakened which are a source of amazement to the aborigines, while the workmen pouring out from the factories at the shriek of the whistle, and other evidences of business are enough to make old King Mtesa and Mwanga turn uneasily in their graves. Ox-wagons may be seen loaded with bales of cotton going down to the wharf (or what ought to be a wharf, for we pay road and wharfage dues) at Munyonyo, where the steamers call, and an atmosphere of general prosperity is apparent.

For those who are interested in trade and commerce, who desire to know what the country can

produce, let me not draw a visionary picture, but show what it is producing, what one can see and handle and sell.

In 1904 large quantities of cotton seed were distributed amongst the natives. Uganda has always grown cotton, whether indigenous or exported from Egypt it is impossible to say; but the native cotton is useless for commerce, being very coarse and too short in the staple. But now, American Upland and Egyptian cotton are being found to thrive vigorously.

One company (English) has built a ginning factory. Water being an absolute necessity, and being in the valley, the factory had to be built there. Great difficulty was experienced with the soft, sandy foundations, walls giving way and re-building being necessary. Fuel for the engines was another trouble. The indicated horse-power could not be realised. Trials had produced it in England with good chunks of hard wood, but the wood available in Mengo is soft and not productive of much heat. Even when coated with a thick jacket of cement the boilers refuse to perform their duty satisfactorily. No doubt others will profit by the experience of this company. Wood fuel is not only poor but by no means easy to obtain, and, as labour becomes scarcer and scarcer, it may be found to be too costly, and oil fuel will probably take its place. The poorness of wood necessitates constant stoking and consequent loss of heat, whereas practically no attention is needed for an oil spray. Oil is brought to the coast in tank vessels and can readily be transferred into cisterns which are of use for water tanks in

Uganda when the oil has been used. Gas, of course, is out of the question, but when the Ripon Falls are harnessed electricity may put an end to all these troubles. There are also falls quite near to Mengo, and these in a short time are to be used for producing power.

Much cotton has been grown, and Uganda seems to be an excellent centre for this profitable industry. Nineteen gins, not to mention hand gins, have been found insufficient to cope with the large supply obtained by the one company alone.

Day after day a busy scene was presented at the buying store, and an average amount of three tons a day was purchased from the natives, often as much as eight or ten tons being obtained in one day. The storing of this became such a difficulty that an electric light installation was sent out to enable the staff to work a day and night shift. There were not wanting rogues and thieves amongst the natives who, in selling a bundle of cotton, would make up the weight they desired with large stones, one man going to the length of inserting a stone 30 lbs. in weight in one bundle. But many more were very crafty. Taking in their bundle and receiving a pay-note, they were told to take up the bundle and place it in the store adjoining the weigh-house. But too much trust was placed in them. Instead of depositing the load in the store-house, numbers of men handed their loads to friends who were waiting round the corner. These promptly walked round the building, entered the weigh-house, and resold the bundles. There were not wanting

boys who, entrusted with the keys, would open the store at night, place a bundle of cotton in the thicket near by, or hide it in the yard, and next morning pass it to peasant friends of theirs, who would sell the bundle and hand the money or a share of it to their partners in rascality. Another clever young rascal forged the signature of the buying clerk, and disposed of a large number of signed pay-notes, which were duly honoured by the cashier.

'These, of course, are mission boys,' said a critic of missions. But a 'mission boy' may be anything. Knowing perfectly well that they stand small chance of getting a situation with a European unless they are mission boys, numbers baptized with the Christian name in infancy attend school or church just sufficiently often to allow themselves to be called adherents of the mission. They go into service, but if such as these prove rascals, it can by no means be called fair to brand all Christians as scamps because of their evil-doings. At least one official of the administration, in passing judgment on offenders, has plainly said that traders are themselves to blame for allowing natives who have only recently emerged from a savage state to occupy positions of trust without more supervision, and that on no account should they be given opportunities of committing such depredations.

It may be interesting to point out that cotton, as it comes from the pod of the tree, is, roughly speaking, in weight two-thirds seed and one-third cotton-wool. No doubt when the oil-expressing machines are

COTTON GINNING.

in full working order the products of the cotton seed will be a great source of profit; and these are being prepared. Oil is very valuable for export and the residue extremely valuable for the purpose of feeding cattle.

No lack of workers has been experienced for the factories, and very capable workers the natives prove. The Government have now had made a number of small wooden hand-gins, which they sell to natives at £1 each. These are made by Indians, and are the same as are used in India. Chiefs are availing themselves of this opportunity, and a great saving in carriage from country districts is being effected—no slight consideration when one understands that much of the cotton brought into Mengo is carried by the natives on their heads a distance of sixty to ninety miles; and the chiefs who have grown cotton have only been able to do so profitably by allowing their tenants to pay their rent in labour in carrying in the cotton. There would seem to be no limit to the productive powers of the country, but the means of transport must be improved and extended before the full benefit can be reaped. Whatever quantity of cotton can be produced, as it appears to be of excellent quality, commands a ready sale in England at good prices, 9½d. to 10d. per lb. being realised.

The one factory I have spoken of can deal with 5,000 tons per annum, and can easily bale and turn out 250 to 350 bales a week with its present equipment; but others are in course of erection, or shortly will be. From April to July, 1907, one trans-

port agent alone took from Mengo to Munyonyo 234 tons.[1]

We shall hope to see in the near future a weaving and printing cotton factory. The Baganda would make extremely good weavers, the operation not being by any means a new one to them; in fact, there are numbers of small, primitive hand-looms, if they can be dignified by such a name, in the country.

Quite recently, when I showed a Manchester man a fancy border woven on to a piece of calico, I was told that it was impossible for a native in Africa to have woven the border, and that it had been sent out from England and sewn on to the cloth. To refute this I could only offer to take the individual to Mengo and to show him the man who did the weaving and the loom on which the weaving was effected. I mention this to show how clever the natives are in such departments, and even with such very primitive methods, to be able to copy one of Manchester's productions.

But, though cotton promises to be so profitable, there is probably a still greater future for rubber, the demand for which it is impossible to supply in the English, American, and Continental markets. One company alone has obtained a concession of 100,000 acres of land, and has planted out 110,000 Para rubber seeds (those producing the best rubber in South America), a large proportion of which are thriving.

[1] Details of value of exports to hand show that in August, September, and October, 1907, cotton to the value of £8,092 local value left the ports of Uganda.

THE SITE OF THE KING'S CORONATION.

SUB-COMMISSIONER'S HOUSE AT NAKASERO, HEAD OF MENGO AND DISTRICT.

They have instituted with great success ploughing by oxen—not an easy matter with Baganda, who have no knowledge of the treatment needed by cattle, whilst the Bahima (or Wahuma), who understand the cattle, have neither knowledge of nor desire for work.

Another important Company, the Mabira Forest (Uganda) Rubber Company, Ltd., has obtained very important concessions, and has taken over 150 square miles in North Kyagwe, near the Nile, a large district called the Mabira Forest, from which the Company takes its name. The capital of this Company is £120,000, and it was floated in September, 1906. The Company estimate that in their forests there are nearly 2,000,000 indigenous rubber-yielding trees, known as the *Funtumia elastica*. These are all more or less easy to get at, and not in swampy, impenetrable forests. They estimate that of these trees there are probably 1,500,000 ready to tap at once, though, of course, a large amount of clearing is necessary. Reckoning only a yield of ½ lb. of rubber per tree, they believe that their trees will give annually 500,000 lbs. of rubber in the near future, and this is valued at 5s. 6d. per lb. by London brokers.

The Mabira Forest Company have also obtained the right to fell and to sell the timber from their forests, and they will certainly be very glad to fell a large number of their trees in order to clear the forests. They have ample space for the cultivation of fibre ; in fact, much good fibre exists in the forests already. The locality is as healthy as any part of Uganda may

be expected to be, and is close to the Ripon Falls, where the steamers call; and the Falls themselves, as I have already remarked, are available for the production of power to an almost unlimited extent. There are, of course, numbers of individuals or smaller companies interested in the collection of rubber who are making, to say the least of it, a living, and many of the native chiefs collect rubber on their own smaller plantations.[1]

The administration has made every effort, by planting various kinds of rubber seeds and distributing largely seeds or seedlings to the natives and to Europeans, to induce the cultivation of this profitable product; and one remarkable instance of their energy may be seen by all visitors along the Entebbe to Hoima road, on either side of which they have planted trees to the number of 4,000, including four varieties. The revenue from this will in time be considerable, more than sufficient to maintain the road in good condition; but the object of this is manifold, one benefit especially being that, passing as the road does through various counties and through numerous kinds of soil, it will be easy to tell which tree will thrive best in each locality. Rubber, of course, has its natural enemies. That of the Castilloa rubber is said to be the longicorn beetle, which has already appeared, and against which planters have been warned.

The exportation of timber does not appear to be

[1] Official returns for August, September, October, 1907, give £4,086 (local value) as the value of rubber exported from Uganda, the result of the work of settlers and small traders.

a promising industry, the Imperial Institute having decided that the samples sent home would not be of much value in England, better kinds being obtainable. But that a profitable industry could be instituted for local use goes without saying, and particularly in the wood always used by the natives for the bottoms of their canoes, that from the tree called Muvuli, an excellent hard wood with a good grain. But there are all kinds of woods resembling cedar, white woods, yellow woods, sound and hard, useful alike for furniture and for building. The natives have lately taken to sawing quantities of timber by hand with pit saws, but this cannot be said to be a satisfactory industry up to the present. When a man has felled a few trees and his saws are worn out, he apparently does not see the need of buying a new saw with the profits he has made, but promptly spends the whole of such profits on either new clothes or a new house. I fear, too, that some native employers have cheated their workmen, with the result that sawyers are not at all easy to engage. Still, the old way of felling a tree, cutting it up into 10-foot lengths, adzing a channel down the middle of the trunk sufficiently wide enough for a man to walk through, and then reducing each side of the trunk to produce one board only, is rarely seen now.

Tobacco will soon become a profitable export. Experiments have been made by one company with a view to preparing it for export and some very passable cheroots manufactured. The difficulty has been so far that no expert in the rolling of cigars has

appeared in the country, and the expenditure has not been sufficiently lavish on curing-houses and drying-rooms, which must be erected if fine results are to be obtained. The present Governor, Mr. Hesketh Bell, realising this, has engaged an expert for four years to make exhaustive experiments in both East Africa and Uganda, and we may quite expect in a very short time to find Uganda cigars and Uganda tobacco in the English market. Cured in the native fashion, the odour is too powerful for it to find much favour in England. At the request of a friend I sent home some samples of tobacco from Uganda, Kiziba, and Usukuma, the two latter places to the south of the Lake; one sample was carefully mixed with cow-dung to impart the flavour the natives desire. The samples without the admixture were submitted to an expert in smoking, with the request that he would try them; but after smoking one pipe he returned the samples with the remark that, as he had just had his house newly decorated, and did not feel inclined to run the risk of redecorating within the next week or two, he declined to test any more. Many Europeans resident in Uganda smoke the native-cured tobacco in preference to English manufactured, the only drawback to it being that of lack of care in curing.

Chilies have been exported very largely, and from Usoga especially huge quantities have been sent at a fair profit. Uganda could quite easily supply the whole world's market for this commodity, as much as 100 tons being sometimes shipped in one month.

Coffee thrives exceedingly. Even coffee indigenous

PICNICING UNDER THE BANANA TREES.

to the country, sent to Mincing Lane, was pronounced to be in flavour almost as good as the best Mocha, and though the price does not pay to send to London, only 30s. to 35s. per cwt. being obtained—that is to say, 3¼d. per lb.—there is nevertheless a good demand locally. East Africa and Zanzibar can consume as much as has been produced up to the present. Tea has been found to do fairly well on the islands, where the rainfall is greater; but it is not likely that Uganda proper will be found to be suitable for tea cultivation.

Cocoa promises best of all, and one tree, planted experimentally in the Government gardens at Entebbe, produced sufficient seed to allow in a very short time the planting out of two acres, and all the young plants are doing well.

The natural products of Uganda can also be profitably exported. Castor oil has been expressed at good profit from the seed gathered from indigenous trees, and sugar has been largely expressed by an Indian trader who has been able to dispose locally of all he could produce.

Fibre of all kinds grows well. Sanseveria and rafia have been largely exported, and the Government expert was only the other day pointing out to the natives how the fibre from their banana trees, which, up to the present, has been merely thrown into the gardens as manure, would fetch, if carefully treated, £30 to £40 per ton in the London market; and that many of the native fibres, of which nothing has been thought, can be used, if not for export, certainly for local use in the making of

sacking for bags for the baling of cotton, for the export of chilies and other produce, which at present are imported from England at great cost.

Tree silk has been exported, and only last year a prospector appeared and applied to the Government for the exclusive right to collect in the forests large spiders' nests many of which are as much as six to eight inches in diameter and look like large birds' nests, these nests being filled with a very fine silk most valuable for export.[1]

The bark-cloth, the national garment of the Baganda, has also been found of value, as will be seen from the following extract from the *Tailor and Cutter*, in which referring to a report from an American Consul upon the great possibilities of a new cloth made from bark-cloth, it quotes as follows: 'There seems to be good spinning possibilities in its fibre and it can be dyed any colour; it may be blocked into any form and sets any shape, and when cemented two thicknesses crossways it makes a cloth of great strength.'

Much money has been made by the export of skins and hides which are sent to America and prepared for the making of kid gloves and other articles of wear, and rumours of a tannery being established are to be heard. The bark for tanning is produced in the country. From time immemorial the Baganda

[1] Doubtless every resident has seen these nests hanging from the trees, but no one had troubled to inquire what they contained until this prospector came along and recognised it. So fortunes are picked up.

BRINGING IN COTTON FOR SALE.

have been excellent tanners, though in this as in everything else the industry has been confined to a few, but we have in our possession goat skins tanned by the natives and stained with a brown dye which, when used for covering chairs, are as good as anything that can be produced in England. The chiefs at one time used a skin of an antelope, from which all the hair had been removed and the tanning of which made it equal to the finest wash-leather.

It has been strongly recommended that the cultivation of dates might form a profitable source of export. One date palm in Egypt will produce as much as 4 cwt. of fruit, and certainly if heat and water are alone necessary for the production of fruit, Uganda forms an excellent ground for its cultivation. Suckers can be readily transported posted in parcels from such places as Algiers, Tunis, or Egypt, and the trees begin to bear at the end of the fourth year. That they will grow from seeds we have ourselves demonstrated, but the suckers produce fruit more quickly.

Ivory is still collected very largely, though not all of it comes from Uganda proper, but Uganda alone, in three months of 1907, exported some £15,000 worth (local value), besides that coming from the Congo. Elephants are by no means extinct, but the prohibition on natives killing them has stopped the supply of ivory in the central part of the Protectorate. Traders have nevertheless ventured into the adjoining Congo Free State and, notwithstanding

the fact that the Congo Free State Officials take a toll of one tusk in every two, besides charging the man as much as £10 for a trading licence and making him pay import duties on his goods for barter, profits have been made.

One trader did remarkably well on the Nile in the district which has been for so long in dispute, and, whilst the Belgian and English representatives were sitting in their respective camps, each flying the flag of his own country, 'holding the fort' until such time as they had orders either to annex or to quit, this trader managed to secure very large quantities of ivory on which, of course, neither of the officials could exact toll. Other traders have made large profits in the neighbourhood of Mount Elgon from whence to Lake Rudolph we may expect large supplies of ivory as soon as the country is opened up thoroughly for trade. The sum realised by one man alone extended into thousands of pounds, which sum he received from the Indian trader to whom he sold his ivory.

Uganda has often been said to be not a cattle country, and certainly many parts are lacking in suitable fodder. Cattle have, nevertheless, thriven remarkably well in some parts of the Protectorate, and latterly the chiefs have taken to selling their cattle, and they have used the money in house-building and in supplying themselves with the extra necessaries of life which they now find they need, the supply having created the demand.

Cattle Trade

Somalis have from time to time appeared in the country from Nairobe and other parts of East Africa and have bought at good prices all the available cattle. The administration have, however, lately forbidden the export of cattle for purposes of trade, and a strong guard has been set to prevent such animals crossing the Nile ; thus nipping in the bud what promised to be a source of profit to the natives and to traders. It is not for me to criticise such action, and I leave it for those who have more extensively studied political economy. At the same time, the best available source of revenue from cattle has been closed, and as the natives kill comparatively a small number for food, and as they drink very little milk, and only sell the butter for making Ghee, there seems no particular reason why cattle should not be exported.[1] The value certainly increased tremendously when the Somalis were allowed to trade.

Minerals have not been discovered in paying quantities, though not for lack of prospectors. In some parts quartz has been discovered. In Ankole a Government official has found a species of limonite in which quartz crystals are embedded. Samples sent to London were quoted as being worth £20 per ton, which would certainly pay to export. Gold has

[1] Wearers of kid boots and gloves may like to know that Uganda now sends large supplies of hides and skins to America for tanning and eventually making up for wear, more than £3,000 per month being paid by traders for skins of cows, goats, and sheep.

been found in Uganda, although as yet not in sufficient quantities to be payable; but in the Congo Free State, not a long distance beyond its junction with Toro, gold is being worked profitably, and supplies for the mines are imported *viâ* the Uganda Railway.

Another industry, which has been very profitable to German East Africa, is now being taken up in Uganda, that is the keeping of bees. Hives have been imported and, a few of these are being given out with the idea of making an experiment particularly for the production of beeswax. Honey may be found to be suitable for export, but whether it be careless collection or lack of suitable food, wild specimens so far produced have often a rank flavour.

Graphite has been discovered on the slopes of the Ruwenzori; but the early samples were not of much value; still this is one of the many things which needs developing. No doubt it is much the same with coal, poor samples of which have been found in Toro. It seems hard to imagine that in countries bearing so much iron, even on the surface, coal is not discoverable.

The natives have certainly been assisted by everyone to unearth the natural resources of their country, and the administration has done everything in its power by experiments and investigation to show not only what the country produces naturally but what it may produce with cultivation. Those in charge of the Botanical Department, such as Messrs. Mahon, Dawe, and Brown, have proved themselves

INTERIOR OF STORE OF THE UGANDA COMPANY.

excellent men for the work. A botanical garden has been carried on at Entebbe at the headquarters of the administration with very great success, and an experimental farm is now being worked at Mengo, or Kampala as it is sometimes called. Mr. Dawe has given lectures on the planting of the various products, and numbers of pamphlets have been translated into the native languages, giving advice as to cultivation, and in particular of cotton and rubber. Here is an extract :—

'The land on which cotton is sown should be good, deep, rich soil, and the locality should not be exposed to strong winds, for the plants if blown about will become injured and will not bear cotton well. . . .

'It is not advisable to plant cotton where the rainfall is very heavy, for instance on the Sese Islands. Neither is it wise to plant cotton on heavy, clayey land that retains water for a long time, for such land is unsuitable for cotton. It may be taken as a fairly safe rule that where elephant grass grows cotton will also succeed.

'In preparing the land ready for cotton, all the grass and weeds should be cut down to the ground and then burnt where it lies when dry. The soil should then be cleared of all roots and deeply dug. If the soil is not very rich, decayed manure of cows, sheep, or goats, should be dug into the soil, so as to make the land rich, but this should be done at least two months before the seed is sown and the land again hoed over before sown. Chiefs and

others, who possess cattle, could plough up their land and so save a lot of labour. The Agricultural Department will assist any who wish to buy ploughs, and will procure ploughs for them from England. They will cost about 60 rupees or 70 rupees each, landed at Entebbe.

'In the first instance, very great care should be taken that good seed is sown. Every planter should always secure his seed only from strong, healthy plants, which are yielding large bolls of a very good quality.

'The holes in which these seeds are to be sown should be dug a week or two before the seed is sown, so that the soil may be made ready. The seeds may be sown four in one hole, and should be soaked about twelve hours in water before being sown. If this is done the seedlings should be up above ground in four or five days.

'From our present knowledge it is not possible to state a time that would suit every district throughout Uganda, but May appears to be the best month.

'It is, of course, useless to plant cotton in dry weather, and the main fact that should be borne in mind is, that the cotton should ripen in the dry season, which would be, in most districts, December, January, and February. It has been found that the kind of cotton known as the "American Upland" is the most suitable for Uganda generally. An Egyptian kind, called "Abassi," grows very well in the warmer parts of Uganda, and although it does

not produce as much cotton as the other kind, it has a longer staple and is of greater value. . . .

'The picking of cotton is an important matter. The picker should learn to gather it quickly. He should have a bag slung from the shoulders, which should have two pockets, one in which to put the clean and best cotton, and the other in which to put the soiled cotton. Both hands should be free, so that the boll can be held with the left hand, and the cotton plucked out entirely at one pull with the right hand. It is very important that the picker should learn to pluck the cotton with one pull, for if one boll takes two pulls to extract, it takes twice as long, or twice as many men to pick a plantation. The cotton should never be pulled until the bolls are fully open and quite dry. The cotton picked before the bolls are fully open is not mature, and its value is not so great. At the same time the cotton should not be left on the plants after it has fully matured, or it may become discoloured, should storms occur, as they so frequently do, in most parts of Uganda, even in the dryest season.

'Large baskets or sacks should be placed at the end of the rows, so that the picker may empty his cotton in them, when the bag in which he picks it is full. Before the cotton is stored it should be placed out in the sun daily for two or three bright sunny days and be thoroughly dried.

'There are many insect pests which attack cotton, but most of them require applications of poisonous mixtures in order to destroy them. It is not safe at

present to distribute poisonous things amongst country natives, partly because of the personal danger, and also the difficulty of conveying adequate knowledge as to how to employ them. Preventative measures should therefore be employed. One of the easiest ways to spread insect pests and diseases is by neglecting to burn old cotton plantations. When cotton plants have finished bearing they should be immediately rooted up and burnt, and not by any means allowed to bear the second season. Cotton should be sown in Uganda every year from fresh seed.'

Here is advice given in a lecture on rubber :—

'Many of you have now purchased young trees of Para rubber and Castilloa rubber, which we have imported from Ceylon. It is too early yet to say whether these kinds will succeed here, but there is every prospect of success. I may tell you how and under what difficulties Para rubber was first introduced into Ceylon, and you will be able to see how comparatively easily these trees have been introduced into Uganda by us. Ceylon is now famous for its Para rubber, which fetches 5s. 4d. to 6s. a pound, yet it was only about thirty years ago when the first trees were brought into that country. The young plants were brought from South America to England, altogether about 1,080 plants. Only 3 per cent. reached England alive; afterwards about 100 plants were raised, and a further number from seed, and sent to Ceylon. The whole undertaking is said to have cost £1,500, which amounted to about 14s. 8d. per plant. Para seeds have been introduced into Uganda, and

BAGANDA JOINERS AT WORK.

plants raised by this department and sold to you at 80 cowrie shells per plant, or less than 1½d. per tree. Now there is a large export from Ceylon. Two years ago the value of the rubber exported was about £37,197, and the area under cultivation is somewhere about 80,000 to 100,000 acres. We hope that it may be a similar success in Uganda. . . .

'It was only in 1904 that we found the Namukago (*Funtumia elastica*) was growing wild in the forests of Uganda; this being a tree and affording an excellent rubber, may be planted largely by you on your estates. This would appear to be a shade-loving tree, and I would advise those of you who possess forests on your own estates to take up the cultivation of rubber. I will arrange to supply you this year with seedlings for this purpose at a nominal cost if you will let me know your requirements early.'

I give these extracts not only as showing what is being done to help the people, but to show to what a state the Baganda, at any rate the Christian part of the population, have attained, being able not only to take an interest in, but intelligently to read, to understand, and to carry out the details suggested in these circulars. No member of the Protestant Mission is baptized (unless he be blind or very decrepit) until he is able to read. And they dearly love to study any communication which is addressed to them, and attach great importance to such.

It will thus be seen that missionaries have assisted, in no small measure, the work of development of the

country; but they have not done so merely by teaching reading and writing, and by giving a desire for betterment in general. Many have assisted by having experimental plantations on their own stations.

Traders, vendors of English, American, and Indian trade goods, are now found in Uganda in fairly large numbers. Those factories which combine trading and cotton buying, of course, make double profits, paying either in goods, or in cash which is often immediately converted into goods in their store. In some cases, traders have built houses and received as part payment cotton or cattle. Indians are there in greater numbers than are Europeans, and at Entebbe, Kampala, and Hoima (Unyoro) their stores are numerous, but it is very hard to see how they expect to thrive, as almost every store is the exact counterpart of its neighbour. However, whether they trade or not seems to be a matter of complete indifference to the storekeeper, judging by the placid way in which he sits amongst his goods and the nonchalant air he adopts when asked his prices.

The Uganda Company, Ltd., has a fine store, a good iron and glass building sent out from England, as we have already mentioned, and others are just about to be erected. Supplies of Swedish timber, corrugated iron sheeting are large and fairly reasonable in prices. But before we can hope to see extensive developments, roads and traction will have to be improved. There is a great need for branch railways, as it is impossible to employ horse traction; whether it be the tsetse fly or whether it be poor fodder no one is prepared

to say; but the fact remains that horses do not live, at the longest, for more than a few years. There may be half a dozen, all told, in the country, but it is apparent that only with great difficulty are they kept alive. Oxen are far too slow for long journeys, and are a very expensive means of transport.

Settlers are few. Whether it is that the Government has not offered sufficient inducement to them to take up land, or whether their means have been insufficient, is uncertain, but very few have been able to make a living, and comparatively little land has been taken up by them; nor do I think there is much prospect of people without a large capital making a success of life in Uganda. A few 'wasters' keep turning up from the Cape, and prove to be no credit to either their country of origin or the home of their adoption, though others may merely have had, as they say, bad luck. The number of Europeans in the country, all told, including members of the Government, missionaries, and traders, is perhaps 450 in the whole Protectorate. This must not be understood to include the people between Mombasa and the Victoria Lake in East Africa, where in Nairobe alone Europeans are said to number 1,400.

We are often asked what is the difference in time in Uganda and England. Roughly speaking, it may be taken to be about two hours fast on Greenwich in Uganda, and $2\frac{1}{2}$ hours at Mombasa.

Whilst by the foregoing it will be seen that great changes have come over the country, it must be remembered that I am speaking chiefly of the country

near the capital, or other main centres, and that very few changes are to be noticed in the remote country districts, where the people are still contented with their bananas, and perfectly satisfied to be left alone.

BANANA LEAVES.

CHAPTER IV

HOW THE PEOPLE LIVE

Origin of the Baganda—Mtesa's Harem—Baganda on Cycles—Manners in Company—The Position of Women—The Training of Children—Dress of the People—Feminine Tastes—'Peace and Plenty. Made in Germany'—Houses of the People—Houses of the Chiefs—The Katikiro's Home—His Visit to England—A Favourite Dish—The Edible Rat—The Banana—A Family at Dinner—The Making of Beer—The Effect of a Banana Diet—The Meat Supply—A Fight for a Monopoly—Mtesa and the Mohammedans—English Food Appreciated—Great Britain and Uganda—Some Contrasts in Habits—Marriage Proposals—Infant Life—Women's Lot—A 'Suffragette' Movement—Baganda Servants—Boys as 'Nursemaids'—Merits and Defects of 'Boys'—The High Death-rate—A Vanishing People—Causes—Infant Mortality—Immorality—The Native Attitude towards Work

MUCH speculation has been indulged in as to the origin of the Baganda. As to one point, however, all are agreed, namely, that the Baganda are the finest race of Bantu negroes they have met. Most writers have thought—probably because the earliest thought it—that the Baganda were conquered by the Wahuma, a proud, aristocratic-looking people now found to the south in Ankole. As the kings of Uganda whom we have known were lighter skinned than their Baganda brethren, writers have said they must have descended from the Wahuma. But it

is almost impossible to conceive that any race could conquer a nation, make one of its own number king, and then disappear, leaving as their only other representatives a few slaves to herd cattle for the conquered, and a few women, concubines, or wives. Furthermore, the Wahuma prefer wives of their own tribe, and the mothers of Mwanga and Daudi Cwa are undoubtedly Baganda. Stanley has told us how, when he was with Mtesa, the whole harem of the Court was brought out for his inspection. He noticed Wahuma girls amongst them; and selected them as being the best-looking when Mtesa asked his opinion of his wives, but the king laughingly said they did not prefer that kind, but those of a heavier build and blacker faces. Possibly former kings, Kamanya and Suna, had wives or concubines of that tribe, and possibly Mtesa's mother was a Wahuma. It may be that from his connection in this respect some of his special intellectual qualities were derived.

My own idea is that the Wahuma passed through the country of Uganda but found the Baganda more than a match for them. Slaves were taken by the Baganda from amongst the would-be conquerors, who passed through the country badly beaten. But later on they attacked and overcame the aborigines of Ankole, where there is ample evidence that they succeeded. The Baidu or aborigines are still quite a distinct nation, subject to their imperious overlords; they do all the tilling of the ground, and are, indeed, real slaves to them, whilst their masters mostly herd their cattle and are the undoubted owners of the

country. The King of Ankole is a very remarkable man, being 6 feet 6½ inches in height, with waist measurement of 5 feet 6 inches, not by any means a type of his people, of whom the men, for the most part, have a hungry and poorly-fed appearance.

Nothing can possibly show the change that has taken place in Uganda during the last few years more than do the people themselves, and to emphasise this we would draw attention to the pictures. The Kavirondo market at Kisumu shows well the difference as it strikes the traveller nowadays, and the change from them to the well-clad Baganda is a very striking thing to all travellers. It must not be thought that the Baganda are being Anglicised in their mode of dress. The chiefs who ride cycles—and they are not a few—certainly wear knickers and coats; but that has not been without a fair trial of their own native dress. They find that a long flowing robe is very unsuitable for cycling. There are, of course, a few silly people. One, for example, purchased a tall hat from an Englishman, and thought it right to ride his bicycle thus crowned. But he immediately put the hat away when told by his daughter that the Europeans were making fun of him. The fault was not so much his as that of the man who sold the hat.

The Baganda are an extremely nice people to deal with, and the upper class chiefs, when they come in for a meal, either for dinner or for tea, are as courteous and as gentlemanlike as it is possible to be. This is particularly so when ladies are present, though it took them some time to get used to this, as their own

women have always been kept in a subordinate position. When the Katikiro visited England he was at first greatly disgusted by ladies being so friendly with him, and at their venturing to ask him questions as to his age, the number of his family, and so on.

The people have a great idea of style, and of doing things in a proper way. Their boys are taught from infancy to reverence their superiors. They would as soon think of flying as of handing any article to their chief while standing. They always kneel down to present everything, even if it is a bowl of water for washing the hands.

Great changes are, however, taking place. The women receive more honour, and are even allowed to sit on chairs in the presence of their masters. Wives may bring their own chairs into church. The women are still a very long way behind the men, not only in natural intelligence but in tastes. This cannot be wondered at considering their former position.

Children are still sent away by their parents to be trained by their relatives. The reasons given for this vary. It used to be that children sent to a relative were free if that relative were sold into slavery, which they would not have been had their own parents been sold. The reason the Katikiro gives is rather an interesting one. He says that the women will not allow their children to be beaten, and that if their boys are kept at home their fathers lose control of them; but if they are sent to an uncle the mothers

A HOUSE-WARMING PARTY.

cannot object to any necessary chastisement, and the boys are brought up with their chief. Numbers are still presented to the king or to the head chief in accordance with the old law under the feudal system.

In the matter of dress the change is very marked. The bark-cloth is still worn to a large extent by the women everywhere, and particularly in the country, where peasants still adopt it; but round the capital none but a common labourer now dreams of wearing bark-cloth. The men adopt a most sensible style. They wear cotton trousers and vest or shirt, with a long white garment called a kanzu reaching to the ankles; this is often supplemented by a coat, which does not look at all out of place. A red fez cap, or a white embroidered one of native workmanship, completes a very reasonable and suitable attire. Both men and boys look extremely well, particularly as they are, as a rule, very keen on keeping their clothes clean. Even among the little goatherds many refuse to herd goats for nothing, and insist on being clothed with cotton garments. Both they and the girls, even in the country districts, adopt some kind of clothing, though it may be scanty.

The women who can afford to dress in anything better than a bark-cloth, or calico (and good bark-cloths are by no means easy to procure), are in a real difficulty. The hair is of the true negro character, short and woolly; and, as men, women, and children shave their heads every few months, it is very difficult to get anything in the nature of a hat that will suit a

woman. They do not wish to wear the red fez like the men wear, and the alternative has been so far to wear a small velvet cap with spangles of silver and gold, manufactured by Indians. It was suggested that they should adopt the Indian style of clothing. Many have sought advice from the English ladies in the country, and look quite respectable. Others, feeling that they would like to make a show, have preferred in the first place to follow their own tastes, and have garments made in European style, but as they have nothing that can be called a figure the effect is not always tasteful. Some wear respectable shades of grey or darker colours, but others prefer brilliant colours and glaring contrasts. They will appear in a bodice of vivid green ; under this may be a skirt of a very loud magenta. Others will have a flaring yellow or orange bodice, with a very startling shade of purple for a skirt. To improve matters, many of them have adopted a belt of striped cloth and a strap and buckle, sold by the Indian traders, on which is a leather pouch stamped in silver letters, 'Peace and Plenty. Made in Germany.' Some few, who do not mind appearing ridiculous, have spoiled themselves still further by wrapping coloured handkerchiefs round their head, and on special occasions have borrowed from husband or brother boots of the heavy police type.

Some women thus adorned will go to church, arrange themselves round the walls of the transept, or in some equally prominent place, and sit there, trying to appear as though unobserved, while all the

time they know well, and would not have it otherwise, that they are attracting much more notice than is bestowed on the Prayer-book or the preacher.

There are not many who are so foolish, but one can understand that there must be some who would be ridiculous in a time of change. The Baganda do not, as a rule, like to act absurdly, or to be laughed at, but startling colours have a great attraction for Africans—as for some other people also.

In housing a great change is to be seen. The usual style of hut is the one we illustrate, with reed and pole framework, thatched from the top to the ground. Inside are a few partitions or screens of bark-cloth, bedsteads made of short branches and twigs, a bed of the rudest description, bark-cloths and mats, all in a more or less filthy state. The floor of the house is covered with grass, which when dirty is covered over with more grass, and re-covered and re-covered until the floor is inches deep in grass and filth. And in the hut which ought to contain only two or three one may often find crammed five to eight people, not to mention a few goats and sheep which are housed there at night.

But huts of a more substantial nature, with mud walls, are becoming the fashion for even the peasantry. The chiefs have all followed the example set by the Europeans, and are, wherever possible, building themselves substantial brick houses, some few even going to the extent of paying as much as £400 or £500 for a good brick house with corrugated iron roof.

The Katikiro, since his visit to England, has eclipsed everybody in this respect, and has built himself a magnificent house with more than twenty rooms—such a house as no European in the country possesses. Much of the building was erected by labour given in lieu of rent by his tenants, but a great proportion was paid for, and the house is worth considerably more than £1,400. The most interesting thing about it is that it was built entirely by natives. The plan was drawn by a European, and the Katikiro was instructed as to the mode of procedure; but beyond the laying out of the foundations, nothing was done by any European, and even the woodwork and the cementing, which would be a credit to any firm, have been executed entirely by natives, supervised by natives. The only part that was foreign labour was the putting on of the roof, which was done by an Indian; but even that class of work the natives can do quite well now.

So far from being unduly elated by it, the Katikiro appears to have greatly profited by his trip to England, and to have returned, not with a sense of his own importance in having appeared before King Edward VII., but, as it was hoped he would, with an idea, not of how much the Baganda have done, but of how much remains to be done. He has ever since, as indeed he has for many years past, taken a most lively interest in urging the people to take up new works, and to expend their energies in new directions. The only thing that he found difficult was to return to native food. It was some weeks before he could make

a meal of plantains and meat. He much prefers English food, whenever he can get it.

Whilst building good houses, the native owners think lightly of furniture. They are content with very little. A chair and a table, bedsteads, a carpet or two, a few pots, and one or two lamps satisfy them. Now that so many of them can read and write they do a great deal of their correspondence in the evenings, and one must not forget that it is always dark at 6.30 p.m. The old style of lighting a fire in the middle of the floor was not conducive to work.

The food of the Baganda is varied to a limited extent. They eat sweet potatoes, Indian corn, vegetables, mushrooms, white ants and meat when they can get these dainties. In particular the edible rat, a very favourite dish, is eagerly sought after.

This rat is a most curious creature and weighs anything up to 14 lbs. It is undoubtedly a member of the rat family, but, unlike the house rat, is entirely a vegetarian, feeding chiefly on roots of trees and living amongst the long elephant grass. Its mouth is furnished with eight incisor teeth, but this is only the front mouth; after the first throat comes a second mouth which is furnished with sixteen molars presumably used for chewing the cud, the tongue extending through both mouths. The beast is furnished with claws, and its fur resembles minute porcupine quills which detach themselves from the body on the least serious impact with any object. The natives look on it as a great delicacy, and most chiefs keep huntsmen for the sole purpose of catching this interesting quad-

ruped, which they accomplish with nets and dogs in much the same way as rabbit-hunting is performed in England.

The banana is, however, the staple food of the people ; and they are so devoted to it that when they were told bananas did not grow in England they used to accuse us of going to Uganda to eat their supply. As so many bananas are consumed by most people in England, we may be forgiven if we go somewhat into detail as to the cultivation of this marvellous plant.

Whilst the bananas which come to England in such quantities are for the most part from the West Indies, with some from Madeira and the Canaries, these places are by no means the only homes of the banana. They are found in America, India, and all over the middle of Africa from east to west, Uganda being pre-eminently a banana country.

We often hear of plantains and bananas ; let me explain at once the difference between the two. There are considerably more than two hundred varieties of bananas and plantains known in Uganda alone. Many are sweet and juicy and can be eaten as fruit or cooked ; these are usually called bananas. Others are not pleasant to the palate when ripe ; these are called plantains, and are usually eaten cooked before they are ripe. Some botanists consider plantains sufficiently distinct from bananas to give them a specific name, but they are generally considered a variety; they exactly resemble one another, and the mode of cultivation is in either case much the same.

Bananas are raised from young shoots which spring

up from the parent root, and apparently go on year after year with no idea of ever ceasing, each shoot in turn producing baby shoots.

If a new plantation is desired, young shoots are detached from the parent root, or a part of the root may be dug up with the shoot, and these are planted out some twelve or fourteen feet apart, with all their leaves cropped off, when the rainy season commences.

Nothing in the vegetable world can be endued with more vitality than the banana root. It seems impossible for it to die, and a garden of bananas required as a site for any other purpose is most difficult to clear, young shoots peeping up everywhere, even when all the roots have apparently been dug up.

Water in plenty is absolutely essential to the growth of the banana, and deep valleys in a hot country with a regular rainfall are best of all.

It is not a tree but a huge vegetable, the stem being composed of layers growing outward from the middle, each layer composed of a number of cells similar to a honeycomb, and so full of liquid, chiefly water, that when stripped off and crumpled up, these layers are used by natives as a wet sponge for washing themselves. The alkali contained in the water, mixed with the fat of perspiration, acts as soap.

Rarely are more than half a dozen of the graceful broad leaves left on one plant, and only those in the centre are whole, as the wind breaks them up

very quickly into ragged shreds if at all in an exposed position. These leaves catch an enormous amount of rain-water even in a short shower.

As the plant nears its eighteenth month a bud may be seen protruding from the top of the stem between the roots and the leaves, which after a time bursts asunder and thrusts itself out at the side, pointing downwards. Then appears one of Nature's marvels. The brilliant sun of the tropics would quickly scorch up the tender flowers and fruit were they not protected. So a wise Creator has arranged that, as the folds of the bud turn up and curl gradually backward, the delicate fruit appears; each minute banana having a flower on its end almost as long as the fruit. Flower and fruit together are protected by their allotted umbrella—the petal of the bud—until they are strong enough to bear exposure, when the sunshade drops off.

It is to be noted that the fruit grows in sections somewhat in appearance like the fingers of the hand. As the fruit increases in size the flowers fade away; and the fruit which, up to this time, has pointed downward, now begins to curl upward, and we see the young bunch grow rapidly bigger and stronger every day. Still the bud goes on unfolding, but the flowers now near the bud have no fruit attached, or what there is withers, and probably according to quality of soil and amount of rainfall, the proportion of fruit and withered fruitless flowers varies.

As the flowers fall off, the stem between the fruit and the bud presents a very peculiar appear-

ance, making a long appendage to the bunch much like a cow's tail, with the gradually diminishing bud on the end. The time is now near for the fruit to ripen. In the case of plantains for cooking, the appendage is cropped off, as the fruit fattens better without it. Some fruit takes only five months to ripen, but some of the larger sizes require as much as nine months, making in all nearly two and a half years from the time the shoot was first planted out. But it must be remembered that all this time other shoots have been growing up round the original, all springing from the same root, and from the fruiting time of the first shoot a constant succession of bunches are ripening. Each stem bears but one bunch and is then cut down, the fruit being removed when the stem reaches the ground and the leaves are carefully taken off for use by the cook. The stem is split up and spread about the plantation as manure and to prevent the growth of weeds.

Let it not be thought that bananas grow wild. Nothing requires more careful attention. Not only must each individual plant be pruned regularly, but no weeds can be tolerated, and no sooner does the garden begin to be slightly overgrown than the growth of the tree stops and the fruit refuses to ripen; yet no matter how wild and neglected, no sooner does it receive care than the old power reasserts itself and the plants bear fruit again.

Preparing their daily meal is with the Baganda a very simple process. The plantains, stripped off one

by one, are peeled and placed in a basket lined with a leaf. They are then tied up in a bundle with more leaves which have not been too much split up by the wind and from which the central rib has been removed, and passed over the fire to make them pliable, when they much resemble oil silk. The bundle being then placed in a great clay pot over a wood fire, the plantains are steamed in their own moisture, water being put in the pot to prevent the leaves drying up, but so placed that the food is not allowed to touch the water.

When cooked, they are kneaded by the woman cook—who covers her hands with several thicknesses of leaves to protect them from the scalding mass—and re-wrapped in the leaves the food is carried to the 'table,' or in other words the floor, the leaves acting as tablecloth.

The method of eating is simple. The whole family sits round the great heap of food, and one of the group lining his hand with a section of folded leaf, deftly digs out big lumps and passes them round. The uninitiated may think that the food is being served with the naked hand, but woe betide the visitor who tries to take it up in this way! The hot food sticks to the hand like red-hot sealing wax. Each diner gingerly breaks off small pieces—whilst to English fingers it still seems to be at boiling-point—rolls up a portion into a finger shape, dips it into salt, or gravy, or vegetable sauce, and sucks it into his mouth; the hotter it is, and the more he perspires, the greater his

THIS PICTURE SHOWS HOW THE JOURNEY FROM ENTEBBE TO MENGO, A FEW MILES, IS MADE.

satisfaction. Plantains eaten thus have a flavour belonging to plantains only; it is impossible to describe it. Many varieties are very palatable and some are just the reverse.

Large quantities of beer are made from bananas which have been slowly ripened over a slow fire, and nearly all the sweet ripe bananas grown in Uganda are used for this purpose. Stripped of their skins, they are thrown into a large basket and mixed with a number of blades of stiff grass, and the whole is then kneaded up with the hands, the grass cutting up the bananas. The juice is then wrung out and strained through a funnel, half a gourd, the top of which, filled with grass, makes a good sieve. These gourds are very common in Uganda, growing much like a cucumber, but as fruit are useless for eating.

When a large quantity of beer is required, and it is not intended for consumption by a big chief, men are employed to make it 'by foot.' A chief's beer is made by hand, but the common people are not so particular and feet are used, as they are not squeamish. Perspiring considerably, the men, to prevent the perspiration from falling into the beer, wrap the forehead tightly round with dry fibre, the waist being similarly encircled with fibre or dry leaves; long leaves hang from their waist to the ground to prevent the pulp from splashing their clothes. Each grips a pole to steady himself and to help him to put on pressure, and then with one foot each they bravely stamp in the full basket quickly smashing

into pulp the bananas, an assistant adding fresh grass now and then.

Banana beer made in the way described is sweet and pleasant; but, whilst refreshing for the moment, it serves but to increase the thirst, and sours in the stomach if much is drunk. In this condition it is not in the least intoxicating; but many of the Baganda, in common with persons of other nations, desire an intoxicant; so they ferment the 'mubisi' for twenty-four hours with millet-seed, and it becomes intoxicating. Certainly the percentage of alcohol is very small, and a quantity of the beer may be drunk with no ill result to one accustomed to its use, as most natives are. But, even so, 'Mwenge' (intoxicating beer) is a great curse to the country, so much so that its sale is prohibited by native law in any market in Uganda, and consumers must make their own.

The fibre, *i.e.*, the outer flakes of the banana-tree, when dry, is used for innumerable purposes, but especially is it in hourly demand for packages and parcels of all shapes and sizes. It is, in fact, the paper of the natives. It is in flat strips as wide as 6 inches, and can be made to carry almost anything from rice to potatoes. It is used as leggings by the women when digging, as waist belts, for plaiting ropes, for tying reed huts together, for fences, for thatching houses, and for weaving into mats. It is even occasionally shredded for making into sewing cotton.

In all native houses can be seen numerous packages hung about, all in banana fibre: eggs,

seeds, salt, coffee-beans, dried bananas—in fact, all manner of things; for these packages are often the only 'store cupboards' possessed.

The leaves are used as already described for cooking, and folded up are used as drinking cups, gravy-boats, caps, and tiny tents to shade the baby from the sun's rays whilst its mother is cultivating her potato patch or plantation of bananas. They make, too, a good substitute for oil-silk for surgical dressings, and when withered are used for bedding, rough fences, and manure.

The fruit when dried in the sun can be sliced up and stored for carriage to long distances, though it does not last for many months. Porridge is made from the dried fruit.

The effect upon the Baganda of this banana diet is satisfactory for those who have not to work too much; but though fat and well favoured, they certainly have not the stamina of grain-eating nations, and die off rapidly if taken on caravan journeys to other countries where they cannot get their customary food. Native artisans say they cannot manage to exist on banana diet without the addition of rice or meat.

England looks upon bananas as a luxury, and, in many places, a penny each is not considered an exorbitant charge; but that is nearly all for packing, freight, and profit. A bunch weighing half a hundredweight can be bought in Uganda for twopence.

After this long excursus, let us return to the

meat supply. It is rather interesting how history repeats itself. The Mohammedan faction in Uganda is nowadays not a very powerful one, though its power is increasing. It might have been a much more important factor in the country, but in Mtesa's days it received a blow from which it has never recovered, and, strangely enough, the difficulties which caused this blow have lately been repeated. The Mohammedans together with the Christians buy meat in the markets, and to make the meat available to all it has been customary to allow the Mohammedans to kill such meat. Mohammedans are very superstitious and their animals must be killed by one circumcised, and killed in a certain way, the head of the beast being pointed towards the sacred city of Mecca, water being used for a symbolical washing, and certain words pronounced over the animals. Unless it be killed thus, the Mohammedans cannot touch the meat.

The Christian or heathen cares little how the animal is killed provided that he gets plenty of it, but there are limits to their endurance of forms and ceremonies. Proud and overbearing, the Mohammedans have lately claimed to be the only people allowed to kill meat, and have begun to use their position as butchers as a reproach to Christians.[1] They also began to levy a charge on all animals brought by Christians or

[1] They taunted them with the remark that even though Christians, they were compelled to have their meat dedicated to God by a follower of Mohammed, which clearly proved that Islam was the only true faith.

IVORY FROM THE CONGO FOR THE ENGLISH MARKET.

heathens to be killed in the markets, the Christian and heathen alike being forbidden by the Mohammedans to kill their own animals. Nor is this all; these people were insolently ordered by the Moslems to fetch water for the sacrificial performance. The imposition practised became so objectionable that at last the Christians refused to submit any more.

Then ensued a tremendous fuss in the native Lukiko. At least one Government official of high position interfered. He did not clearly understand the matter, and thought that the Mohammedans should be allowed to continue. He was afraid of stirring up the Mahommedan faction. However, the opinion of the majority of the Lukiko was that the Mohammedans should be turned out of the butchering profession so far as the markets were concerned, and this became law. Thus all simmered down again quietly, and any one may now kill his own meat as he likes, and sell it in the market. If the Mohammedans object to buying meat killed by Christians, they have perforce to employ their own Mohammedan butchers.

Mtesa settled matters differently. Some Mohammedans having objected to eating—in fact, having refused—meat sent by him as a present, the King was angry at the slight to his majesty. He began to make inquiries, and, finding out the real reason, the fiat went forth that all Mohammedans were to be put to death. A strict search was immediately instituted by his executioners for all bearing the marks of the Mohammedan profession, and hundreds were put to death, Mohammedanism thus receiving a blow which

weakened and enfeebled it, and from which till to-day it has never recovered.

Though it is rarely obtainable by the common people, the Baganda greatly appreciate English food, and even their own native feasts for chiefs are now never complete without something English, tea and biscuits being the most noticeable.

Uganda is a country the habits of which, when compared with England, appear to be entirely reversed. The men do the sewing and the washing; they visit the friends of the family; they buy their wives, or in other words find a dowry; the bridegroom must in all cases provide the wedding presents and the feast. On the other hand, a woman may propose marriage to the man of her choice, and, indeed, goes off on a tour of exploration for that purpose, even though the year be not leap-year. This is, however, quite reasonable; for she engages to provide food for the household, collect the firewood, carry the water, and do all the cultivating, besides attending to the duties of motherhood.

The conditions of life for babies are not at all comfortable under such an arrangement, as one can readily see on any journey by noticing the number of babies lying each on a little scrap of bark-cloth, with a banana-leaf as a tent to protect them from the sun's rays, whilst their mothers are cultivating. The women look after the tobacco supply, and smoke it too, and they make the beer for the family unless it is wanted in large quantities, when the men's help is called in. The women weave baskets and mats,

though in this department a few good-natured men occasionally help.

Now a change is coming over the country in this particular. The men have to do more, for women 'suffragettes' have appeared. These insist that, if they are not supplied with European clothing—that is, white calico or coloured clothes—the banana supply for the family will stop; they will no longer cultivate, but go off and get work as labourers, and earn money with which to clothe themselves satisfactorily. In the face of this, a man wanting to live happily and with sufficient food has to supply the clothes and other luxuries demanded.

It is Christianity which has thus raised woman from the position of a mere drudge. It is almost entirely owing to the fact that they are becoming Christians that the women ask for better treatment, and that the men have shown themselves willing to go to work as requested. Almost every bricklayer, joiner, and worker in a factory at least has a Christian name. They are finding that labour pays and many are eager to learn a trade. Where five years ago one could scarcely get a workman wholly or partly qualified, now any number of so-called skilled workmen are obtainable. Many people complain that they are lazy; so they are, but their pay is on a lazy scale. What joiner would work in England, or even in India, for 8s. a month? And we must remember that carpentry-work is much harder in Uganda, where the heat is so great and where boards are so roughly cut. The pay is nevertheless sufficient for the maintenance of life

there, and as the men do better work they will get more pay. Take, for instance, the joiner shown at work, the son of a pupil of Mackay. He gets 24s. a month, and earns it too, being a very intelligent workman, able to do almost anything required. He can repair a cycle, has put in several times a new bottom to an oven, can solder a tank or a packing case, can repair a lock or make a key. He and two others have done most of the work on our school buildings; they have made desks, easels, and blackboards, cupboards, and so forth, and are sufficiently educated to be able to look at and work from a plan.

English names are always used for measurements, as is the case with Indians. There can be no doubt about the wisdom of using English words for all things with which the Baganda have nothing to correspond. The names of the days of the week and the months are now the English names, though spelt phonetically. It used to be the custom to call Sunday the first day of the week. Then it was altered so that Sunday became the seventh day of the week, and everybody was perplexed. Now we have adopted the English names—a much more sensible plan which is working very well. The French Mission prefers to use 'Dimanci' for Sunday, and 'ekiriziya' for church.

A great number of men and boys have taken up work in stores as interpreters, as embryo book-keepers, and are doing well; numbers of others have become household servants, girls being comparatively useless for this, and not a few of the boys are 'nursemaids.'

Boys as Servants

As household servants some boys leave much to be desired, but only lack training and are anxious to do well. The number of European bachelors in the country is largely responsible for this want of capability. They spoiled their boys by neglect, particularly where the masters were not acquainted with the native language. But so few of them know anything of housekeeping themselves that they could not teach their servants. Many boys make very good servants, cooks, or valets, and can wash and iron clothes in a very creditable manner.

'Boys,' I should say, is not a general term for a man of any age, as in South Africa. I am speaking of lads up to eighteen years of age. These make the best servants, and the easiest age to train them is between thirteen and fifteen. As waiters at table they leave little to be desired; as cooks a great deal of their incapability comes from being supplied with poor appliances.

The population of Uganda has undoubtedly been at one time very much larger, probably six times what it is now. Uganda proper—that is, the Province of Uganda only—contained in 1905, at the last census, 717,535. Of these the Christians, Protestant and Roman Catholic, were reckoned at 376,910, and the Mohammedan and heathen (the latter 300,279) being together 340,625. Possibly the population is a little smaller now. Usoga, Unyoro, Toro, Ankole, Rudolph, Mount Elgon, and Acholi are to be added to this to get at the population of the Protectorate. It is not easy to estimate the population of all these, but in one district alone in Usoga it is known that the

population exceeds 200,000 people, and, were a census taken, many others would be found as large. Possibly the population of all the Protectorate together may number between six and seven millions.

The record of births and deaths compiled by the Native Council during four years, 1903 to 1906, showed deaths, including those from sleeping-sickness, 153,053, and births 40,506 for Uganda Province alone. Unless means are adopted to prevent the rapid decline, it looks at present as if in a few years the population of Uganda will be wiped out, the death-rate being nearly double that of the birth-rate. One great source of mortality is the unprecedented lack of knowledge and common sense shown by the women. Children are never allowed to be born in the house, the mother always being carried out into the open air, and the first operation the child experiences is that of being washed in cold water. Then, though the country is not well supplied with cow's milk, and few peasants can obtain it, they never milk the goats, of which almost every peasant has a few, and when the mother dies or cannot produce food for her offspring, they try to bring up the children on the soft pulp of bananas, or banana beer. The wretched state of housing, too, is responsible for many deaths. No weakling can live under such conditions, and 80 per cent. or more of the children die in early infancy.

Immorality and the diseases incident to it take their quota of victims, probably a larger proportion than any other cause. Unfortunately, this is largely increased latterly. Once, a man's tribe and his king

WOMEN PREPARING A NATIVE MEAL.

EDIBLE RAT: A FAVOURITE DISH.

were his great idea; he himself was not an individual—he was a nonentity, merely part of a great whole. Now he is free and feels his freedom. He knows that his ears will not be cut off if he falls into immorality. Such a feeling of freedom to one not accustomed to self-rule in the early stage is always bad and leads to abuse. But for the power of the gospel many more would go astray; but formal membership of the Christian Church is not enough to stay immorality. It is not being called a Christian at home that keeps men and women moral, but the power of the Holy Spirit. For the protection of the weak there must be strong laws and a strong public opinion, neither of which exists in Uganda.

But there are many other reasons for the decay of the population. The proportion of women is much larger than that of men. Men go on expeditions, in the past on war and now on trading, and many never return. It is scarcely possible to stop at any station on the Uganda Railway or to call at any Government station throughout the whole of Uganda, right away to Gondokoro, or to the limits of the Protectorate in any direction, without seeing a squarely-built Muganda and hearing his cheery 'Otyano sebo?' ('How-do-you-do, sir?') On caravan journeys large numbers have died in the past, and a few at any rate die annually now. Moreover, the proportion of victims in sleeping-sickness is said to have been at least seven men to one woman, the work of labourers and sawyers leading them so much into the forests, where they readily

contract the disease. Then, numbers of harems have been reduced by Christian men to one wife, and the surplus wives and their attendants—in some cases twenty or more—have not always been able to find husbands. Further, up to ten years ago many women were brought in as captives in war, and this has helped to swell the number of unmarried women.

A medical officer, a specialist, has recently been sent out to report on the causes of and to suggest remedies for the various diseases in the Protectorate, and to find out why the death-rate is in advance of the birth-rate.

The question of labour is at the moment a most difficult problem. It is so very easy to earn the hut tax now by growing cotton; the women and the children do the work, and the man, the lord of the household, looks on encouragingly, whilst occasionally lending a hand. The crop produced is sufficient to pay all necessary expenses for the year. It is not even necessary for the peasant grower to carry in the crop, as enterprising native traders come out and buy it at his own door.

The President of the Uganda Chamber of Commerce, Mr. A. E. Bertie-Smith, has addressed the following letter to the Acting Deputy Commissioner of Uganda :—

'I am desired by the Chamber of Commerce to forward you the following on the question of the critical and defective supply of native labour in Uganda.

'In accordance with your suggestion, a circular was

addressed to every member of the Chamber, asking for opinions as to cause, effect, and remedy; and though no unanimous views are held as to remedies, yet the opinions generally are as follows :—

'Native labour in almost every South African colony is inadequate to the supply. But as regards Uganda in particular—

'*Causes.*

'(1) The natural richness of the country and the cheap and plentiful food and clothing supply.

'(2) The indolent life led by all Africans not subject to forced labour and oppressive legislation.

'(3) The increased demand for labour for industrial and trade purposes as well as for porterage, especially for through Congo carriage of loads.

'(4) Want of primary technical agricultural education.

'(5) Encouragement by Government and missionaries of local agriculture, whereby the peasant is able to produce all he wants in the way of money from his own garden, as is seen by the great increase in the cotton-growing industry.

'(6) Absence of labourers who formerly came here from German territory.

'(7) Monthly payment of wages of a sum so nearly coinciding with the hut tax.

'(8) Dislike of the peasant to work in the towns, owing to the increased cost of living. The majority of men who come to earn money for hut tax arrive generally entirely unprovided with money or food;

and, unless helped by friends, or unless they receive posho (food money), practically starve themselves for a month, and feel this enforced punishment so severely that immediately they have received a month's pay return to their homes.

'(9) Sleeping-sickness mortality, preventing the growth of the population.

'*Effects.*

'(1) Persistent shortness of labour supply.

'(2) Gradual and regular increase of wages.

'(3) Loss to Government and merchants by delay.

'*Remedies.*

'(1) Immigration. Inquiries have shown that large numbers of men are available in the neighbouring German territory. At Bukoba [Bukoba is the port in German territory nearest Uganda] alone I am informed that 5,000 men could easily be obtained at a day's notice. Would it not be possible to induce the Government of German East Africa to allow indenture of natives for work in Uganda under due safeguards for their return to that colony, and a payment by immigration agents to that Government corresponding to the amount of the hut tax payable to the colony?

'(2) A census and registration of the adult native population through the chiefs and registration for six months by employees. The right given to chiefs to punish, by fine, natives for not keeping to engagements or absconding.

'(3) A weekly wage experiment has shown that when the peasant receives a weekly wage he requires no posho, spends more, lives better, and is consequently a longer time in saving up sufficient money to enable him to pay his tax. The payment of posho (food money) and a wage at the end of the month is an encouragement for him to return to his country.

'(4) Encouragement given to minor native chiefs to exact rent, or labour in lieu thereof, for the house and land occupied by the peasant.

'(5) Improved roads to allow increased transport facilities by bullock wagon, which would relieve many thousands of men from safari (carrying loads) who are now merely beasts of burden. A calculation has been made by one of our members, long resident in Uganda, that at least 50 per cent. of the labour of this country is non-productive, and utterly wasted in porterage, in water carrying, and in road making or mending on an altogether primitive and wrong system.

'(6) The provision of primary technical schools for agriculture, trade, road making, &c., which would help to induce the males, and especially the younger generation, to a desire for more regular manual labour.'

Large numbers of men have for several years come into Uganda from Kiziba (the part of German East Africa adjoining Uganda, on the Lake shore). It is only recently that this supply of labour has been stopped, and the chief reason was the fear of their returning infected with sleeping-sickness.

Probably the Germans also lost a little in tax money, as many of the visitors, once they reached Uganda, were in no hurry to return.

Before any great change in the conditions can come about we must have better means of transport, as I have already stated. Only branch railways can provide the necessary means for the importation of labour from other countries—Toro, the Nile Provinces, and Rudolph, though there, again, when these various countries develop, which railways will accelerate, the supply of labour available will probably not be more than sufficient for local needs. At any rate, as things are now the long tiresome journey, the almost impossible task of providing food for the journey, and in most cases the lack of suitable housing and the thoughtlessness of employers in not providing food for their labourers, are responsible for much of the difficulty. Unfortunately, the raising of wages to a higher rate will not solve the difficulty, as the more a man earns the shorter time he needs to work, as he only works to supply the needs of the moment, the moment chiefly being when the importunate tax collector refuses to wait any longer for his money. The only possible way to obtain labour to any large extent for Mengo is to get the chiefs to supply a thousand men each month from the country, who are, of course, paid at the rate of 3 rupees a month. This is forced labour, but the men do not much object, as it is quite the old style.

A short time ago a collector at Kampala, being appealed to by a company some miles away for a

few labourers, kindly allotted to them 100. Next morning, on going to his labour camp, he was astounded to find the 900 who were there the day before had disappeared. It transpired that some individual of the hundred, who had gone off the day before to work for the company, had returned in the night and told his friends that they were to get 4½ rupees a month. At this the remaining 900 rose as one man and 'wrote on' with the company; but whilst the company were no doubt happy, every other employer of labour had to go without for the time being.

Whilst the spheres of labour available are numerous, it is rather remarkable that though it offers very great danger and the discomforts are great, yet natives for the most part still prefer to carry loads and to go on caravan work.

The chief reason, of course, for the short supply of labour is that the average native does not want to work more than he is compelled to. Some of us have been born with a feverish desire to do something, even from the time that we were babies, but that is one of the products of centuries of training. The average African is born with no such desire; his one desire is to do as little as possible. His needs are few; his house only takes three days to build, and everybody helps; his food, his clothes, and his bedding he obtains in his own garden; his beer, his tobacco—in fact, all his needs are supplied. Under such conditions, how much would the average Englishman work? We must remember, too, that we are still only in the

first generation of the new Uganda. It is not an easy matter to change customs which have from time immemorial been observed.

At the same time, the people are a better race than most Africans, and the number of hard workers among them is remarkable. It is the peasant, the man who has no desire for change or improvement, who is so difficult to move; but the coming generation will be found to be much more manly, and better workers.

CHAPTER V

THE SLEEPING-SICKNESS AND ITS VICTIMS

Nature of the Disease—How it Feels to have Sleeping-sickness—Native Attitude towards Sufferers — Suggested Cause — 'Filaria perstans'—How did the Sickness come to Uganda? —Emin Pasha's Soldiery—Rapid Spread of the Disease—Depopulated Islands—Desolation round the Lake—Some Results—Immunity for None—European Deaths—Special Commissions — Their Failure — Methods of Treatment — Koch's Investigations — And Experiments — The Atoxyl Treatment—The Commissioners' Work — Their Station — Professor Koch at Work — The Bi-Chloride of Mercury Treatment—Segregation Camps—Fighting the 'Kivu' Fly—And the Crocodile

ONE of the most terrible problems facing the Uganda administration at the present time is the awful disease known as sleeping-sickness. Since the year 1901, its ravages have been appalling, and though the number of deaths reported to-day may be less than they have been in either of the previous seven years, it is only because the people in the area affected have almost died out. I have collated the various material at our disposal and give a *résumé* of the passage of the disease through Uganda up to date.

Sleeping-sickness is a peculiar and insidious disease, referable to the group known as meningitis or in-

flammation of the brain. It is classed with hydrophobia as one of the diseases most fatal to mankind. A person apparently healthy becomes gradually aware of enfeebled muscular power and endurance. Soon he begins to tire of his work; a desire for food no longer possesses him; it becomes more and more difficult for him to maintain ordinary conversation, or to fix his mind upon any particular topic. He is noticed to become more and more drowsy. He will fall asleep during a conversation, over a meal; or, if in school, he will apparently be looking at the teacher and taking note of the lessons, his eyes wide open but his brain fast asleep.

The symptoms vary with the temperament or stamina of the patient. Some develop madness and will seize a knife or a hatchet and chase their fellows from the house. Some have a particular fancy, as seems to be common with madmen in Uganda, to take a lighted brand and set fire to the house. Sometimes the madness confines itself to a sort of hysteria. Other sufferers get weaker and weaker without much pain or discomfort, other than that due to increasing feebleness, and the increasing difficulty of movement. A staggering or shuffling gait may be observed in them, as though the feet were too heavy to lift from the ground. In some the eyelids droop, the muscles of the face lack expression, and the face appears vacant. Others are dull and morose. If food is offered, it is partaken of, but few trouble to ask for it, the sufferer becoming more and more indifferent to his surroundings. Gradually he spends more and more time in

sleep, and though from this he can easily be aroused, it is only to drop off again immediately.

One of the most noticeable features in the early stages is the swelling of the glands of the neck. As the disease progresses many sufferers become terribly emaciated ; bedsores appear ; lethargy becomes more pronounced, and death soon ensues. The end is often accelerated by exposure through falling asleep out of doors, the natural results of which are pneumonia, dysentery, or possibly consumption. The disease is a sort of chronic inflammation of the brain emanating from the disease of the cerebro-spinal fluid.

The period of incubation of the disease appears to vary from one to seven years. A person may contract the disease in the fly area, and several years afterwards show its symptoms in quite another part of the world. It is said that at one time it was a common disease in the West Indies amongst the negroes carried there from Africa as slaves, but it never spread beyond the slaves, evidently because there was no tsetse fly in the neighbourhood of their new home. It affects people of all ages and both sexes, and no one can be said to be immune.

A native, who for a time appeared to have recovered, wrote down his experiences of the disorder as follows: 'Pains in the head; pains in the chest; swellings in the throat; lessened power of sight; further swelling in the throat producing a choking sensation; almost total blindness; swellings in the head; itching of the body; bleeding at the nose; feelings of hunger; pains in the abdomen; diarrhœa

or dysentery; temporary madness; epileptic fits; loss of walking power; drowsiness; fits of coughing; a feeling as though worms were in the body and on the face; total loss of strength; hysteria; loss of all natural heat in the body and constant feeling of cold; sores on the body that will not heal; loss of flesh, then a period of fattening; yawning which threatened to break the jaws; inability to sleep at nights; giddiness.'

These symptoms the man in question described from his own sufferings. He added that at times fits would cause him to fall into the fire (the fireplace being in the middle of the floor in the huts). He further described how horrible it was to wake up and find himself in the wilderness, and to be unable to see his way home; and how he lost all self-respect before his fellows through being unable to control his habits.

He felt the doctors to be powerless, because, having received medicine for pains in the head, the chest still gave him pain, or if he received medicine to cure fits, the itching of the body and the swellings were still there. Clearly his mind lost its balance.

No words can describe adequately this miserable living death. It is a common thing to find a corpse on the roadside in the early morning. Never can I forget a poor wretched woman I saw who had just died.

It was a terrible morning. Rain had been falling since daybreak, and but for the fact that my porters had left before that hour and before we could get a weather forecast I should not have started at all.

I was cycling, and as I write the word the irony

MAP OF UGANDA AND BRITISH EAST AFRICA.

of it comes back to me, for I was pushing my cycle, and every few moments scraping out the thick mud which prevented the wheels even turning round.

By ten o'clock we reached a camping-ground where a man was to await us with breakfast, which I sat and ate in an open-fronted shed, soaked to the skin, and thankful for the warm tea. Across the road was huddled on the ground the emaciated figure of a native, partially clothed in a few shreds of old bark-cloth. I inquired of a man in charge of the camp who it was and why there.

'Oh,' he replied in a callous manner, 'it is a woman who has just died. She has been wandering about here since yesterday; she had sleeping-sickness, and was out of her mind, and no one would take her in.'

She had been lying in the road all night. The rain and cold, and lack of food had helped the poor creature to attain what was to her the only possible haven of refuge—death, in one of its most distressing forms.

To a large extent natives are kind to a relative suffering from sleeping-sickness; but outside his own immediate circle no pity and little sympathy are shown to its victim, and, knowing that the sufferer must eventually die, the people with whom he comes into contact appear to think that the sooner this end comes the better for all concerned.

It was at first thought that the disease was caused by a minute worm called *Filaria perstans*, as this accompanied the disease in nearly every case, and

seems to be endemic to every locality where sleeping-sickness exists. But investigation showed that this could not be the cause of the disease. Numbers of people in the same neighbourhood, who had shown no symptoms of sleeping-sickness, were examined, and it was found that 55 per cent. had *Filaria perstans* in their blood, whilst a number of native servants to Europeans, who were examined, showed only 37 per cent. Dr. Christie and others by their researches demonstrated that this parasite cannot be the direct cause of sleeping-sickness; and Dr. Low's researches in British Guiana and Uganda have proved conclusively that *filaria* has nothing to do with the disease at all—indeed, it was proved to be harmless to its host.

Filaria perstans is a little worm, and seen under a microscope of 2,000 diameters, can be observed darting in and out amongst the red corpuscles of the blood. It is about the length of four corpuscles placed in contact. There are many varieties of *filaria*, some active during the day and invisible at night; others visible by night and not seen by day; others unceasingly at work day and night.

Whilst pursuing his investigations into this subject, Dr. Castellani discovered a trypanosoma of a worm-like shape. Its length is given by scientists as represented by a Greek *υ*, and when magnified 2,500 times it is about 1½ inches, one end terminating with a flagellum tapering away to the fineness of a hair and the other end being bluntly conical. It is fairly active and moves in the form of a screw.

In a large percentage of cases this trypanosoma is found in the cerebro-spinal fluid during life, and it may be present also in the blood of patients. Colonel Bruce has decided that the sleeping-sickness is closely allied to the tsetse fly disease in animals, and he discovered a fly, very similar to the tsetse fly, which is found on the shores of the Lake, on the islands, frequenting bush or forest shade, but always near water. There can be little doubt, in the light of recent researches, that this fly, one of a family called by the Baganda 'kivu,' is the means of conveying the disease. Its name in science is *Glossina palpalis*, and its breeding-places appear to be not only in the vicinity of the Lake, but along the banks of the rivers and streams feeding the Lake right to their sources.

Professor Koch has formulated the latest theory that the fly obtains the germs of the disease by feeding on crocodiles, and says that it requires every two or three days the blood of vertebrate animals. He says also that the place where they obtain this sustenance can easily be ascertained by examining the contents of their stomachs. By this means he found that the glossina of the Victoria Nyanza lives exclusively on the blood of crocodiles, and is able to feed upon almost any part of the crocodile's body in spite of the apparently formidable armour of scales which will turn a bullet. The scales do not overlap, but are separated by a very tender, flexible skin capable of easy puncture. So much for the disease and its cause. If this theory is correct, why has not the disease

appeared before ? Crocodiles and the 'kivu' fly have always been there.

The question as to how this sleeping-sickness came to Uganda is still an open one. The disease has been known in West Africa for probably a century, and for more than half that time has certainly been known in various districts of the Congo Free State, but has been imagined to be endemic to certain circumscribed areas.

In 1901 a missionary wrote in a West African paper: 'We have had a long discussion on sleeping-sickness and how best to avoid its ravages. That is a very vital question for all, but oh ! we are so much in the dark, and most probably many of those healthy young men and women who were gathered together have the germs of this awful disease already in their system, and will in the next year or two pass into early graves. Would that our voice were long and loud enough to reveal to some expert the great need there is to find the cause of this disease which has spread such terrible havoc among the small and constantly decreasing population of this country. It is not too much to say that thousands die yearly of this cause alone, and I am convinced that it is necessary for an expert to come out and live in the country for some time to examine the surroundings and habits of these poor victims.'

It was first noticed in Uganda late in 1900, and first heard of in Mengo in March, 1901, by the end of which year six or seven patients a week appeared in the C.M.S. Hospital. By this time it was already epidemic on the islands in the Lake, and there and in several country

places had carried off hundreds. Two hundred had died in Buvuma, a big island on the north of the Lake, Kyagwe and Usoga on either side of the Nile source, and the disease had assumed a very serious aspect. Soon hundreds were announced as dying each month. Undoubtedly it appeared first in Usoga, or on the islands near it. It will be remembered that, just at this time, communications were being opened up with the various States surrounding Uganda, and trade was being extended. It is quite possible that one or two stray carriers connected with the ivory trade may have contracted the disease in the Congo Free State, and returned home to transmit it to their brethren in Usoga.

One fact has not been before quoted. In 1899 Emin Pasha, passing with Stanley through Uganda, left behind him some hundreds of his disbanded soldiery, with their wives, children, and slaves, which he had brought from his Soudan province closely adjoining the Congo Free State, from which it is highly probable that some of the slaves of the soldiers were taken. These soldiers were distributed at such places as Kampala, Lubas in Usoga, to the north of the Lake, and in one or two other stations in the East African Protectorate. In 1897 a number of these soldiers mutinied, and a large number of them concentrated their forces at Lubas, in Usoga. These people had considerable communication with the natives resident in the vicinity, and in particular with the people on the island of Buvuma. It is, perhaps, only a coincidence that the disease should break out in a comparatively short time after these events.

I cannot say that the Soudanese soldiers or their families have been noticed as showing symptoms of the disease in a larger proportion than the natives of Uganda or Usoga, but so long as they were in such places as Mengo, where the fly does not exist, the disease would not spread; but in Usoga and in Buvuma the fly appears to exist in perhaps larger numbers than in any other neighbourhood.

In July, 1902, the deaths in Uganda had exceeded 10,000, and a special Commission was sent out to combat the disease. In February, 1903, Dr. Low, the head of the Commission, stated that between 20,000 and 30,000 had perished, and that the disease had extended to Kavirondo and Kisumu on the eastern side of the Lake. Thoroughly aroused, every one—Commissioners, Government and missionary doctors—tried to find out a cause and cure.

By 1904 it was stated that in one of the Sese group of islands, out of a population of 1,900 people, only 200 were left. At Bugaya, the island port of call for the steamers for fuel, at one time densely populated, the chief being able to put 2,300 fighting men in the field, and where 1,900 houses were occupied a few years ago, barely 200 houses were left, the population being practically wiped out by death.

Statistics published at the end of 1904 showed that 39,081 had perished in Uganda alone, not reckoning Usoga, and at that time the deaths were at least 1,000 a month in Uganda and a similar number in Usoga. All deaths with the exception of some 224 were reported to be in the vicinity of the Lake; and the 224

were probably individuals who had contracted the disease near the Lake when visiting and had gone home to die. The Buvuma group of islands close to Usoga had reached the appalling mortality of 29,056. From that time to the present day the progress of the disease has shown practically no sign of abatement ; certainly the number of deaths may be smaller, but that is because there are fewer people to die.

Professor Koch on his arrival in 1906 was told by the Commissioner that whereas 300,000 used to live in the sleeping-sickness area, now not 100,000 remained, and at least 20,000 of these were believed to be infected. Practically no allowance need be made for people leaving the neighbourhood. Dwellers on the islands and by the Lake shore rarely leave their homes, and the apathy which they exhibit under such circumstances as we are describing is amazing. The total of 200,000 is therefore a low estimate for the total number of deaths for the whole Protectorate since 1901.

The desolation round the shores of the Lake is most depressing, and where, up to recently, as far as the eye could reach were peaceful homesteads with luxuriant gardens, now all is desolate and nothing but long elephant grass and weeds are to be seen. Canoe-making and fishing have become occupations of the past, and though the Lake teems with fish very few can be obtained. Canoes, one of the most interesting sights on the Lake of old, are seldom seen to-day, and communication with the islands becomes increasingly difficult.

The question before us now is, Where is the disease going to end ? The tsetse fly limit is thought to be from 28 degrees south to 15 degrees north of the equator line, and the theory is gaining ground that we must expect sleeping-sickness to spread to the limits of the distribution of the fly. The tsetse fly is known to exist down the Nile as far as Gondokoro, and there is reason to believe that it will be found as far north as Bor, the site of Garstin's great canal scheme. *Glossina palpalis* has been found in Toro and deaths have occurred there. Dr. Van Someren has been working towards the German boundary along the Lake shore, where he found *Glossina palpalis* and sleeping-sickness much less prevalent than on the northern shores of the Lake.

The disease was nevertheless as far back as 1906 reported to have appeared to the west of Lake Mwenu, and west of Tanganyika, where thousands had perished. It was stated to be advancing towards Tabora, roughly speaking 150 miles to the east of Lake Tanganyika, a very populous and thriving centre of German East Africa, and as far South as N.E. Rhodesia.

Before 1901 its ravages appear to have been confined to the western watershed of the African continent, and was said to be endemic in various circumscribed areas from the Senegal to San Paulo do Loando, and Europeans were said to be immune ; indeed, Mulattos and Moors were also supposed to be untouched. Unfortunately, the experience of Uganda proves that no one is immune, provided he lives or his work leads him into the area in which the tsetse fly is

RAVAGES OF SLEEPING-SICKNESS: LONG ELEPHANT GRASS WHERE TWO YEARS AGO WAS WELL-CULTIVATED AND POPULOUS DISTRICT.

found. In 1906 two Europeans succumbed to the disease. One of these was the head of the Botanical Department of the Uganda Administration, Mr. Mahon, whose work in the Botanical Gardens at Entebbe lay in one of the most thickly fly infested districts. The other was Lieutenant Tullock, a member of the Sleeping-sickness Commission, who gave his life under very sad circumstances. Engaged in investigations on an infected rat, he accidentally cut himself and became inoculated with the blood of the rat, which was full of trypanosomata. His blood became charged with the parasite, and he passed away in a very few months—in fact, almost immediately after he arrived in England, having left Uganda as soon as it was discovered that he was inoculated. One other European in Uganda was pronounced to be infected, but, after a period at home, returned to his work, and appears for the moment to be cured. Other European cases are reported from West Africa.

Numerous attempts have been made to combat sleeping-sickness ; special commissions have been sent out repeatedly, unfortunately all so far with little success, and positively no cure has been found. The experience up to the present is that the disease only disappears when there are no more people for it to destroy. Not a single case of spontaneous recovery has been known, and every one attacked by the disease, if left to himself, must die, even though his life may be prolonged and his sufferings relieved to some extent.

As to methods of treatment, subcutaneous injections have been tried in great variety ; and when in August,

1906, Professor Koch and two assistants arrived in Uganda on a special mission financed by the German Government at an estimated cost of £6,000, there was great hope that he might be successful in finding a remedy. Apart from a natural desire to do so in the cause of science and humanity, a reward of £8,000 was offered by the King of the Belgians to him or to any one else who would discover a remedy.

Professor Koch established his station on a large island in the Sese group, some distance from the western shore of the Lake and about thirty miles from Entebbe, where deaths had been very numerous. For fourteen months he tried everything that science could suggest for the relief of the sufferers, and indeed it was thought for some months that he had succeeded ; he was himself very enthusiastic and hopeful.

His method of treatment was to inject hypodermically a preparation of atoxyl. For a considerable time it was believed that injections of arsenic would kill the trypanosoma, but the arsenic in itself was so deadly that the injections needed to kill the trypanosoma would have invariably killed the patient. Professor Koch made an admixture of aniline with the preparation of arsenic, which enabled the latter to be increased to several times the amount of the ordinary dose. He found that this preparation freed the blood temporarily from all trypanosomata. As he himself stated before the German Emperor, when he injected 0·5 gramme of atoxyl he found trypanosomes in the blood after five days ; if he injected double doses—that is, 0·5 gramme on two consecutive days—he could not

encounter any of the parasites in the blood for a long time. They then endeavoured to obtain still better results and increased the dose to 1 gramme, injecting that quantity about every seventh day. But the operation is by no means painless ; many patients, weakened by the disease, found themselves unable to bear the pain induced by the injections, and many deserted. After a while the doctors had a great surprise. More than twenty of their patients became blind, and this was apparently not temporary but permanent. They were then compelled to return to the 0·5 gramme doses. They finally agreed that an injection every tenth day had brought about the best results and that the treatment must be kept up for quite a long period. If patients can be induced to continue this treatment, they show no recurrence of the trypanosomes ; on the other hand, animals treated with atoxyl injections soon become indifferent.

Professor Ross claims that Dr. Thomas and Dr. Breuil discovered the atoxyl treatment in 1905, but found that it was not a permanent cure in rats, and they deprecated the idea that its use would be permanently successful. At the same time, a large number of people, some in very advanced stages, were for the time being brought back to life. Unfortunately, they all relapsed. The natives adopted, after a period of hopefulness, a very desponding attitude. Professor Koch himself appears to agree that his treatment is open to grave doubts ; but he believes that if it can be adopted in the first stage, atoxyl can certainly cure. The obstacle to this is that a person may be inoculated

with the disease for as long as three or four years without showing any special symptoms.

The work of these sleeping-sickness commissioners fills one with admiration. It is not easy for people at home to understand the hardships with which they have to contend, and investigations such as Professor Koch has made on the shores of the Lake must have led him many times into very trying conditions. To this enthusiast in the cause of science the gratitude of every one is manifestly due. Let us give an extract from some comments of a visitor, a C.M.S. missionary, to Professor Koch's camp.

'The encampment of four Europeans with their boys and retainers would in itself be enough to change the appearance of the hill; but added to this there are a large number of new huts built for the sick, who have come from a distance, some by their friends and some by the local chief, and there are three or four large sheds used as dispensary, laboratory, &c.

'I was at once struck by the absolute confidence the people all seemed to have in them, even the most ignorant of the older men and women, who generally take so much longer to get rid of their shyness of a new European. The only difficulty seemed to be to get the healthy people to keep at a civil distance.

'I found the Professor hard at work, though it was only just after 7 o'clock, in a grass shed, the roof lined with green canvas to keep dust, &c., from dropping on to his tables. He most kindly showed me everything that a layman could appreciate. He and his assistants have three hundred patients under careful inspection,

MASAI WARRIORS WATCHING THE TRAIN PASS.

A HAUNT OF THE SLEEPING-SICKNESS FLY ON THE SHORE OF THE VICTORIA NYANZA.

every symptom being minutely noted. More than this they cannot do accurately; but all who come are given medicine, and the numbers reached eight hundred on the day I was there. Professor Koch was in the best of spirits, and most hopeful for the permanent nature of the cure, but very careful to say that it is too soon to be certain. Meanwhile, hundreds of poor wretches have received a new lease of life, and all the people are filled with delight. I never before saw so many canoes on the Lake. On all sides they are fetching the sick to him. Also so long as they are under the treatment they cannot spread the disease, as after two injections, even in the worst cases, the trypanosomes are no longer present in the blood or glands, though they may still be hidden in the internal organs. One Roman Catholic catechist was brought in who had been practically unconscious for three weeks, and when I was there he was sitting up and eating and talking rationally, though his wasted limbs were still quite incapable of supporting him; but many others who had to be carried in are now hard at work carrying poles and grass to help make the huts to shelter other newcomers.'

Further investigations are being made, and at the end of 1907 it was announced that Sir Hubert Bryce, of the Liverpool School of Tropical Medicine, had found a new development. This is an extension of the atoxyl method, which whilst clearing the blood for the time of trypanosomes is not able entirely to kill them off. The new process consists in following up the atoxyl treatment by injections of mercury-

bichloride, and this, in laboratory experiments at all events, has been found to result in complete and permanent cures ; the belief being that the atoxyl is capable of destroying trypanosomes in one stage of their existence and the mercury of killing those which, being in another stage of development, escape the action of atoxyl. The principle underlying the method is that the parasites in the different cycles of their existence have resisting powers of an entirely different nature ; but it is too early yet to say whether this remedy will prove effective.

Elaborate preparations have been made in Uganda to combat the disease and to give the atoxyl treatment a fair trial. Segregation camps have been established at Busiro, some seventeen miles to the west of Mengo ; a similar one in Kyagwe between Mengo and the Ripon Falls ; and a third in Usoga, some twenty-six miles to the east of the Ripon Falls. At all these places huts are built by the natives, who also supply food for the patients at low rates, the Government being responsible for the food supply for those who have no friends to feed them, and the Home Treasury has authorised the expenditure of the funds required for the work of the camps. Some £10,000 per annum will be needed.

In the first year at the camp at Busiro some 22 per cent. only died. At these camps practically every case is treated with atoxyl from the date of admission. This is given to the patients in the prescribed form, six times each month, and the treatment is continued for at least six months. So far the results have been

very encouraging, but it is too soon yet to say if any permanent good has been done to the sufferers, and more than a thousand were in these three camps by the end of 1907.

The universal opinion is that to prevent the spread of the disease the only possible means is to exterminate the 'kivu' fly—much easier said than done. The fly exists all round the lake, and when it is remembered that there are 2,400 miles of shore to Lake Victoria alone, and that the fly may be equally plentiful round the shores of the lake Albert Edward and along the banks of all the rivers which feed these lakes, to which the Nile, their main outlet, must be added, the task may indeed be said to be beyond all hope of being accomplished.

At Entebbe a space some 66 feet broad has been cleared all along the Lake shore, much of which has been planted with citronella grass and lumonde (sweet potato), which will keep down weeds and undergrowth, and the fly has practically disappeared; so with Jinja, the port at the Ripon Falls, where clearings have been made and the fly seems to have entirely disappeared. It is said to be able to fly only a few yards from its haunt, and that sunshine will always put an end to its existence. At the landing-stage at Munyono a large space has been cleared, and the Governor has recently ordered every one living within two miles of the Lake shore to give up their gardens and retire further inland to live. This clearing out of the population of such a large area will remove the people from the attacks of the fly,

but will certainly not be conducive to keeping down undergrowth ; and if the fly can only be got rid of by clearing, there seems little possibility of the Lake shore being laid bare to any appreciable extent.

Professor Koch is of opinion that if the whole of the crocodiles in the Lake and rivers were exterminated the fly would die ; and to this end he proposes a diplomatic agreement between England and Germany, as the rivers in which the crocodiles flourish flow through both British and German territory. It is well known that the crocodile propagates its species by laying eggs ; these it deposits in beds of sand, for the most part accessible to the natives, and will lay as many as 70 to 120 in one nest. That these eggs can be procured was proved a few years ago when it was announced that 120 eggs would be received in lieu of 3 rupees hut tax, and many thousands of eggs were brought in.

Professor Koch argues that valuable experiments in the Transvaal and Natal with the tsetse fly showed, and the Boers say it was everywhere affirmed, that the fly sucks the blood of big game. When the big game disappeared the fly disappeared, and also the disease. The conditions are very nearly the same between the tsetse fly and the sleeping-sickness fly ; so Professor Koch argues that if the crocodiles can be destroyed the fly will disappear. So far it has appeared easier to say that if all the people die the disease will disappear. Professor Koch deplores the fact that the apathy of the natives whom he met was so marked, and fears that it will be very difficult to

LOADS FOR THE CONGO GOLDFIELDS PER THE UGANDA RAILWAY.

awake them to a sense of their responsibility, notwithstanding the fact that the more enlightened of the leading chiefs endeavour to get their people to do all that is required of them.

For many reasons it is desirable to be rid of the crocodiles, which are extremely dangerous to all whose occupation leads them near to or on the Lake.

The Governor reports to the Home Government that the native chiefs fully appreciate all the efforts that are being taken, and are working loyally with the administration in the matter.

The Belgian Government has just sent out Dr. Polidori to study the disease in Uganda on its behalf, and the Liverpool School of Tropical Medicine has sent out the seventeenth expedition of two men to inquire into the spread of the disease in other countries, and to advise what means should be taken for its prevention.

It will thus be seen that everything that can possibly be done is being done, but so far as real knowledge is concerned we are where we started, and can only say that experiments and theories have paved the way to still further experiments. We doubt very much if a cure can be found, just as Indian plague and the various malignant fevers have evaded all the efforts of leading doctors for centuries to combat in anything that can be called a satisfactory manner.

CHAPTER VI

TRAVEL TALK

To Uganda—Various Routes—Mombasa and Kilindini—Discomforts on Landing—The Railway Journey—Scenes by the Way—A Kavirondo Market—Savagery and Civilisation—The Success of the Railway—The Lake Journey—Some Contrasts—Need of Branch Lines—'Rickshaws—Horses—Mules—Bullock Carts—Hammocks—Cycles—Native Cyclists—Chiefs' Methods — Road-making — Bridges — Traction Engines—Motors—To Tourists—Sportsmen—Their Dangers—Dr. Densham's Death — Cape to Cairo Railway — The Transcontinental Telegraph—The Lion and the Telegraphist

THAT the journey to Uganda now presents but little difficulty is evinced by the ever-increasing number of tourists who arrive there. The favourite route is to Marseilles, thence by French or German liner to Mombasa. For those who prefer the complete sea voyage the German liner calls at Dover, whilst for those who prefer the shortest sea journey Genoa is a port of call for the German boats of the main line. It is a matter of universal regret that no English line specially for passengers is available. Certainly a line takes passengers, but, the vessels being essentially cargo boats, instead of the journey occupying twenty-three days from England, it may occupy anything up to eight weeks, possibly longer, according to the ports to which cargo is carried. It is

MARKET AT PORT FLORENCE, ON THE VICTORIA NYANZA.

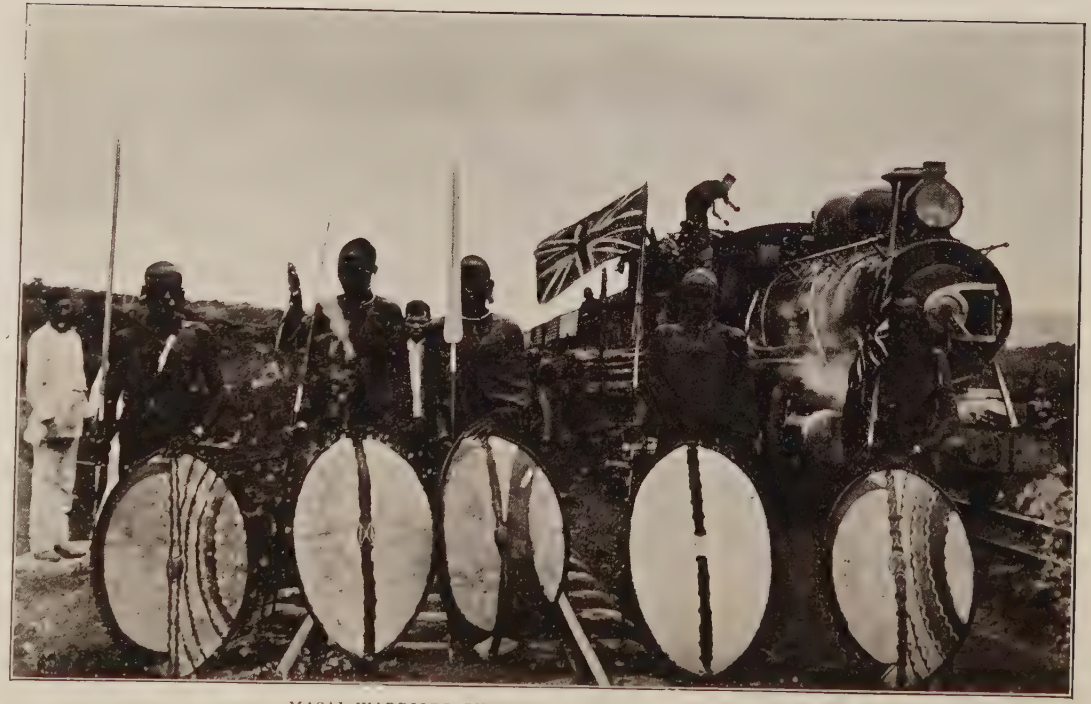
also possible to go by the German line from Antwerp *viâ* the Cape. From Antwerp to Mombasa the average time is fifty-two days. The Marseilles route leaves only sixteen days of sea travelling.

The old Mombasa harbour is seldom used by passenger steamers ; they prefer to go to the southern side of the island and land at Kilindini, the terminus of the railway. Nothing can exceed the beauty of the harbours at Mombasa or Kilindini, but the effect of the scenery is partly destroyed by the lack of conveniences for landing, particularly if the steamer arrives in the evening. To land from a small boat on a wooden jetty, very dimly lighted by flickering oil lamps ; to stand outside the little iron shed whilst the Indian Customs clerk turns over your baggage in the open air, the lamps occasionally being blown out ; and then to stumble over railway lines along a narrow path, without any lights at all—this is by no means a comfortable way of arriving in Africa. The storage capacities of the landing at Kilindini are in urgent need of improvement, and the lack of proper arrangements is responsible for much delay in getting goods up country. But, with these few exceptions, we have nothing but praise for the Uganda Railway.

Instead of perspiring on switchback roads, wading through rivers, arriving in camp dead beat, after long walks over sandy tracks, or in some cases over waterless plains, at times in danger by wild animals, at other times by wilder men, harassed with rebellious porters, or discarding loads because the carriers had decamped, one can enter a comfortable railway carriage at twelve

o'clock on Friday, and by Sunday morning be landed on the shore of the Victoria Nyanza, having traversed 584 miles. The stops for meals are arranged in a very sensible manner at least four times a day. Not only so, but time is given to eat the meals, and the trains are not overcrowded. Except during the very dry weather, when one or two long tracts provide an undue quantity of red dust or small sand, the journey cannot be described as otherwise than comfortable; and although the railway has been running since 1902, the variety of wild animals to be seen from the windows of the train is just as interesting as ever; and the natives who meet one at the station, or run behind the train and hang on to the buffers on some few of the steeper ascents, attract just as much attention. The Wakamba; the Wakikuyu, with their earth-smeared bodies and their rough skin covering; the Masai, with their wire wrappings, some few now enlisted as soldiery or police to guard the railway line; and the ever troublesome Wanandi—all these meet you in turn at the various stations, and at the terminus the Wakavirondo attract even more attention. These people are most amazingly out of date. They still look on themselves as animals, who, not having been endowed with tails, must make one of grass or fibre; and the market scene is one of the most incongruous we have known.

The market-place, erected by a European of excellent business capacity, is a fine structure of iron, a good central covered stand with shops surrounding it. But the produce and the people in no sense match the



MASAI WARRIORS GUARDING THE UGANDA RAILWAY.

building. If one can imagine a nude crowd assembled in a corrugated iron roofed building, supported by fancy iron pillars, a somewhat adequate idea can be obtained of a Kavirondo market.

In the shops surrounding the market-place numerous Indian blacksmiths are at work, their strikers and assistants being naked Wakavirondo ; and very clever assistants they are. For years they have been noted as iron-smelters, and a great many of the celebrated Masai spears have been made by them, and either exchanged for cattle or seized by the Masai.

Proceeding towards the landing-stage, one is still more struck by the incongruity of the market scene, as one notices the modern railway sheds with up-to-date steam-cranes, steam-saws, turning-lathes, and punching-machines. The dry dock is modern and very interesting. The pier is so arranged that trains run alongside the steamer, and there are extensive storage sheds.

To those pessimists who are always growling in Parliament about speculation in colonial railways, I commend the Uganda Railway as an object-lesson. The long discussions over the money voted for this are, no doubt, still fresh in the minds of my readers. Only opened officially in 1903, the profits of the line in 1906 amounted to more than £50,000, and 1907 some £80,000. In two recent years its receipts increased from £124,000 to £222,000, and each year shows an increase. Though the line runs through the East African Protectorate, the traffic is not by any means exclusively East African, by far the greater

portion being with Uganda, German East Africa, and the Congo Free State. The gold mines in the two last named import nearly all their supplies *viâ* the Uganda Railway, and German East Africa exports largely by means of the Uganda Railway Steamers.

State-controlled railways are not a universal success, and certainly there is room for improvement in the transport of goods in busy seasons. We have often known goods take longer to go from Mombasa to Uganda than from England to Mombasa, and the distance is little over one-tenth. Still, these are trifling details, and things are being vastly improved. To such an extent has traffic increased that two more railway steamers have been put on the Lake, making a total fleet of four, none of less than 500 tons burthen. One of these is exclusively used for goods traffic, the other three carry passengers in quite up-to-date style ; the 'Clement Hill' is the newest and finest of the fleet. Where in the old days a canoe took a week, with frequent storms and rain, and where the voyage meant camping out on low-lying, damp shores, the steamer now takes twenty hours, which constitutes one of the most pleasant and interesting parts of the journey to Uganda. If no cabin is available, to sleep on the deck is quite comfortable, the atmosphere being delightful, though mosquitoes are dangerous at Port Florence, or Kisumu as the natives call it. There are some other boats on the Lake, a small tug, one Government despatch boat ; and the Germans have also a small aluminium pinnace.

PIER AT PORT FLORENCE, ON THE VICTORIA NYANZA, THE TERMINUS OF THE RAILWAY.

THE NEW PIER AT ENTEBBE, WHERE PASSENGERS FOR MENGO LAND.

Indians and Arabs possess a dhow or two for their own trade goods.

On the up-country journey a direct trip is made to Entebbe, but on the downward journey the boats all call at Munyonyo and Jinja (Ripon Falls), where can be seen relics of the past. At the picturesque ferry the true Uganda canoe and the enormous dug-out still ply from shore to shore. At both Entebbe and Jinja excellent piers have been constructed on piles to which the steamers can come alongside. At Munyonyo, the landing for Mengo, no pier is erected, it being still under discussion, in view of the sleeping-sickness difficulties, which is the most desirable spot. As soon as this can be decided a railway is to be run from Munyonyo to Mengo. Jinrickshaws are available at Entebbe or Munyonyo, which transfer one rapidly to the capital; and, indeed, passengers desiring to return *viâ* the Nile can go through to the Albert Lake in 'rickshaws, or to the Ripon Falls by the same means, and meet the steamer there.

There can be no question that the greatest need of Uganda at the moment is a series of branch railways. Many schemes have been discussed, and routes surveyed, and there is no doubt that within the next year or two these schemes will be carried out, and the lines will pay well. One firm has been enterprising enough to send out plant for a mono-railway to run between Munyonyo and its factory at Kampala. The advisability of continuing the railway from Kisumu round the northern shore of the Lake is a question worthy of attention by Parliament, opening

up as it would immense tracts of the most fertile and best populated countries. Transhipping is at best a clumsy and expensive method of dealing with heavy goods traffic, and means much delay. The continuation from the Ripon Falls *viâ* Mengo to the Albert Lake is another section which will pay big dividends, facilitating, as it will, communication with the Congo Free State and the Nile Valley. The latter will probably be laid within the next year. Its cost will be comparatively small. The road is to all intents and purposes not only surveyed, but completed, and only two rivers need bridges of an expensive character, mere nothings as compared with the extensive engineering operations carried out on the Uganda Railway proper.

To all main centres 'rickshaw travelling is possible. Most residents possess their own 'rickshaws, as do some of the natives. When the Katikiro was in England he purchased a governess car, and trained a horse to draw it; but, as I have before mentioned, horses cannot live long in Uganda, and now, having no horse, the Katikiro still uses the governess car, pulled by his men and boys. Mules do fairly well, and are available. Bishop Tucker completes all his long itinerations on one of these animals. Bullock-cart transport is used to a limited extent, but is terribly slow, and not nearly so cheap as human transport, though necessary for heavy goods, portions of steamers to Lake Albert, and such things as men are unable to carry. Hammock travelling is also much patronised, more especially by Indians. For the most part

NEW TIMES AND OLD: A MODERN STEAMER AND A NATIVE CANOE ON THE VICTORIA NYANZA.

Europeans cycle, and this method is being largely adopted by natives.

It is a wise policy to encourage as many natives as possible to purchase bicycles, especially chiefs, as they become much more energetic in seeing that roads are kept in order when they themselves have to ride over them. It is amusing to see the reckless manner in which they ride their cycles. Understanding little of machinery, and being fairly clumsy, they invariably destroy the brakes quickly, but nevertheless career madly downhill on a free-wheel bicycle without the least thought as to whether the narrow bridge at the bottom of the hill is in good condition. The results are most disastrous to bicycle and rider alike, and broken ribs and collar-bones and disjointed members are of frequent occurrence. It is quite a common sight to see an important chief racing along on his bicycle with half a dozen boys vainly trying to keep up with him. At the bottom of the hill, if he is not picked up insensible, the chief dismounts, hands his bicycle to a boy, or leaves it on the ground until the boys come up, when they push it up the next hill, he himself walking and being pushed up from behind by one or two other boys.

Once the main roads are left the cycle is of little use, and for itinerating missionaries and surveyors walking is the best—in fact, the only—means of getting about. In any case, cycling is not always an advantage on a good road, as porters can rarely do more than fifteen miles a day, unless it be a forced march of one day.

Roads are still made in the old-fashioned style. Thousands of people—indeed, all living within a few miles on either side of the road—are requisitioned to come and make their share. They appear like so many ants, each carry a minute quantity of earth in a basket to heap up the raised track, which is continually being destroyed in the heavy rains, and requires a most fatiguing amount of repairing. Bridges are mostly, as of old, palm-poles covered with earth, and the first traction engine to appear experienced a very bad time. The one in our illustration took a fortnight to run its first eight miles, sinking through almost every bridge it attempted to cross, and requiring much ingenuity to extract it. How motor cars, two of which have already been imported, will fare remains to be seen, but in this as in other directions things are rapidly improving, and the Government have expert bridge-makers at work on the main roads.

For the benefit of those who contemplate a trip through Uganda, let me say there is nothing after Entebbe in the shape of a hotel or even a dak bungalow, and tent life must be the rule on all journeys. Each traveller must take with him whatever food he is likely to require, for in many places not even goats or fowls can easily be obtained.

It is surprising how many sportsmen, and tourists intent on climbing Mount Ruwenzori, come to Uganda year by year, and there is no lack of game for the former. Elephants are still plentiful, and offer as much danger as the sportsman can well desire. Two Government

SIR APOLO KAGWA (THE SEATED FIGURE), HIS BROTHER, SONS, AND NEPHEWS.

THE OLD PIER AT ENTEBBE: WINDMILL PUMP FOR WATER SUPPLY OF THE TOWN.

officials have lately lost their lives in following up these animals, and Dr. Densham, who was in charge of a sleeping-sickness segregation camp, only seventeen miles from Mengo, was recently killed in following up a buffalo, the most dangerous and wildest animal we have. This animal Dr. Densham had wounded and lost sight of. The next morning he received intimation that the buffalo, evidently badly hit, was lying on the ground, apparently unable to get away, some few miles from his camp. He at once set off, and having arrived within a few yards of the buffalo, lay down and fired. The bullet, however, merely grazed the animal's head, and, so far from being, as reported, badly wounded, the buffalo sprang up with lightning speed. Before the doctor could even raise himself from the ground the buffalo was upon him, and the unfortunate sportsman was tossed, and gored, and trampled on, until almost beyond recognition. Dr. Densham, who on the Wednesday was in the best of health and spirits, visiting the capital, was on Saturday brought in a corpse, and buried the next afternoon.

The Cape to Cairo Railway is not making the progress that we should like. In 1906 it had pushed up from Capetown—2,016 miles—to Broken Hill, 374 miles north of the Zambesi River. The Kafue was crossed by a bridge 1,600 feet long—that is, as long as Westminster Bridge; and by September of that year a regular service of trains was being run. From there it turned off west to Buonamacubwar, on the Congo Free State, to some valuable mineral mines.

It is intended to branch off from Broken Hill to the south of Lake Tanganyika, and it is expected that the Germans will make the 600 miles through their territory connected with the Uganda Protectorate; but that will not mean that the railway to Cairo is complete, and to expect much of Germany is, we fear, like relying on a broken reed when it means, perhaps, four millions of money. There would still be a long distance between Lake Albert and the Sobat River south of Khartoum. The Albert Lake is traversed by small steamers as far as Nimule; but from there to Gondokoro the Nile is not navigable for eleven marches, which means camping out. Still, the journey through Uganda *viâ* the Nile offers no insuperable difficulties, and Messrs. Thomas Cook and Sons are prepared to book passengers right through, the cost being little more than £60—Mengo to Cairo—for fares and transport, not including wages of personal servants and food.[1]

The telegraph wire controlled by the Trans-Continental Company registered in 1881 is making somewhat more rapid progress. It is already fixed from the Cape to Ujiji, and 500 miles more would take it to Wadelai, on the northern end of Lake Albert; but from Tanganyika to the southern extremity of the northern wire, a distance of 450 miles, is a difficult stretch, and it has been decided to establish

[1] The Cape to Cairo line in the aggregate, completed, and contemplated for immediate laying, extends to about 1,600 miles in the North, and 2,000 miles in the South. Experts predict its completion in five years time, say by 1913.

LUNCH *À LA* UGANDA: THE SHEEP IS SHOWN TO THE GUEST BEFORE IT IS SLAUGHTERED.

TRACTION ENGINE AT WORK BREAKING BRIDGE.

HORSES DO NOT FLOURISH IN UGANDA, HENCE THE PRIME MINISTER'S GOVERNESS CAR IS DRAWN BY HIS SERVANTS.

communication by wireless telegraphy, its initial instalment on the Dark Continent. From Wadelai to Gondokoro the wire is being laid, a distance of 220 miles. In the near future, therefore, we may expect overland telegrams Cape to Cairo. Would that the railway showed equal promise of completion. If the Uganda Railway has been profitable, how much more a line which opens up hundreds of rich countries, and makes communication with England and Europe generally so easy and so cheap.

Telegraph operators have their share, sometimes unwillingly, of adventures, as do railway men.

At Wadelai a lion got through the window of the telegraph office, or rather through the top of the half-door which served as a window, and was merely covered with a gauze wire screen. It had first tried to effect an entrance through the doors, of which there were two. Fortunately, the linesman in charge had time to climb on top of the false ceiling—a heat preventer—and so escaped unhurt, except for a severe shock to his nerves, for he was face to face with a horrible death.

CHAPTER VII

EDUCATION AND THE PEOPLE

The Educational Missionary—The Place of the Bible—The Mission Ideal—A Strange View of the Negro—The Root of Ethiopianism—Uganda Free from it—And Why—Education in the Uganda Mission—Illiterates Rare—32,000 Scholars—Training of Teachers—Zeal of Children—Some of their Questions—Mengo High School for Boys—The Native Bricklayer—His Eccentricities—An Unexpected Guest—Mohammedan Praise—How the School was Paid for—The Katikiro's Help—His Sons and Nephews—A Prize and its Results—Unusual School Fees—Opening of New Building—Mr. Winston Churchill's Speech—The Negro and Mathematics—Cleanliness—Swimming—An Adventure with a Crocodile—Diet—Clothing—'Jiggers'—Boys' Habits—No 'Swear Words'—Holiday Dangers—A Wise Young Chief—Sisters 'with Cheek'—A Roman Catholic Pupil—His Conversion—His Letter to his Father—Cursed and Cast Out—A Pupil who disliked Cleanliness—A Suppliant for Money—More Love, more Begging—A Twelve-year-old 'Headman'—House-masters and Boys—Theft and Appeal—Return of the Stolen Money—No Luganda Word for Conscience

IT is really remarkable how in this enlightened age there can still be so many people whose one idea of a missionary in Africa is that of a man with a white topee and white umbrella, clad in a white suit, and wearing blue spectacles; whose sole duty is to go from village to village, gathering the people under a tree and preaching to them.

BISHOP TUCKER DOES MOST OF HIS ITINERATING WORK ON A MULE.

Educational Missionaries

There must be missionaries of this class; great, indeed, is the value of the evangelist. But the bringing out of a nation from heathenism into the state of a civilised, godly people cannot be accomplished by the evangelist only. Much controversy has raged around the work of educational missions, but the educational missionary still holds his ground.

With respect to education, I should like to eliminate the idea that by it I merely mean teaching a few secular subjects. To educate is to bring up, to give the material support that will enable the young sapling to grow up into a strong, fruit-bearing tree. In all educational mission work the chief text-book is the Bible, and the chief aim is to bring up the pupil in the way of salvation, and then to show him how he can use the power so acquired for his own uplifting and the uplifting of his nation.

The ideal of all missions should be so to educate the converts that they may be able to have their own Church constitution, their own Bishops, and their own educational establishments; and for this ideal the Church in Uganda has been striving for many years. A common belief as to the African was expressed by the writer of an article recently, who says—

'People who have no intimate acquaintance with the negro race are apt to take it for granted that the only difference between the black and the white man is the colour of his skin; in fact, we hear the assertion daily in the mouths of stay-at-home Eng-

lishmen. Alas! if this were the case, the racial problems which figure so prominently in the United States, and in some of our own colonies, would be of easy solution; but, unfortunately, any one who has lived long among negroes is aware that the two races are cast in an entirely different mould physically and intellectually.'

Now, after ten years living amongst and teaching the negroes of Uganda, I agree most emphatically with the stay-at-home Englishmen quoted, and unhesitatingly say that the only difference *is* in the colour, so far as capacity is concerned. The mould was originally the same, but the after-moulding power of the surroundings before the cast becomes hard makes an enormous difference. It is quite easy to find a large number of Englishmen, badly moulded in their youth, who are below the level of a great many negroes.

It is generally accepted as a correct statement that a negro can go so far and no farther, and that he very soon reaches the high-water mark. My personal experience being limited to the Baganda, and the nations immediately surrounding them, I cannot speak for the whole of the negro races, and it may be that the Baganda are above the average. This I doubt; but, at any rate, the Baganda can learn anything that they are taught. The crux of the whole matter is this, the negro rarely gets a chance to show what he is made of. When he becomes sufficiently educated to take an important Government post he is rarely, if ever, allowed to hold it; because important

MASTERS AND NATIVE ASSISTANTS AT MENGO HIGH SCHOOL.

THE SWIMMING BATH IN CONNECTION WITH MENGO HIGH SCHOOL.

work means lucrative positions, and those lucrative positions are always given to white men.

It is a notable fact that at the present moment a great movement is on foot in America to insist on the negroes, formerly so despised, being given a fair chance to prove their worth. At a meeting recently held in New York we were told that as he pays taxes on £70,000,000 worth of property he ought to be given a chance. It would almost look as though at last his money is going to buy him a position in the world. At the same meeting the fact was also mentioned that for every £1 spent on the education of a white child only 2s. was spent on the education of a negro child. Surely the feeling has taken root in the hearts of most European races that an African is a child of Ham, born to be a slave to those of other nations. Many have been moved to pity him, but pity in most cases breeds contempt. We need more real Christianity to make us realise that the African is of one flesh and of one blood with us all, and has every right to be taught and trained as we have been, and so allowed to take his position in the world. It is only because of the feeling engendered in his heart by the treatment he receives at the hand of the white man—from the conviction that he will never be allowed a fair chance, that he is always one of the despised of mankind—that Ethiopianism has attained such a measure of success and is being earnestly propagated in many parts of Africa. Fortunately, its propagandists have not so far reached Uganda. There the natives are being

trained in such a way that they are taught to feel their own responsibility, and are being shown, and prepared for the chances that lay before them, not only in the management of their own Church, but in the government and the administrative work of their own country.

It has always been felt that Uganda has been specially selected by God to be a centre of life to all the countries round about, and it is—if for no other object than this—our bounden duty to educate the natives fully. From its very commencement the Uganda Mission has been an educational one. Of its 60,000 Church members, the numbers who cannot read can be counted only by the dozen; and of these only those are allowed to be baptized who through old age or blindness are unable to master their letters.

Since 1896, proper schools have been established for the young, and at these schools there are now more than 32,000 scholars. Amongst the number may be found a sprinkling of adults learning their alphabet, but the number of these grows fewer and fewer. Work has become more necessary, and the calls on their time prevent adults coming for the elements of education. An interesting feature of almost every village is its school; several centres have been established for the training of pupil teachers, the chief one in the capital at Namirembe, Mengo, where some twenty to thirty teachers are always in process of training for their work in village schools.

KING'S INTERMEDIATE SCHOOL AT BUDO FOR ELDER BOYS.

Eager Scholars

The children of the country districts go to school under great difficulties. Each household has its small stock of wealth, represented by goats and sheep, and these the boys are required to herd mornings and evenings. The girls are needed to help their mothers in cultivating, and the only way to get them at all is to hold classes at 6 o'clock or 6.30 in the morning. It is amazing to see the earnestness with which these half-clad children will come to school at such an early hour. It must be remembered that while the sun attains great power, the early morning hours are nearly always chilly and damp. The schoolrooms are mere sheds with unglazed windows and wide-open doors, and the floors beaten earth. In these uninviting places the children of the peasants are taught.

We can never complain that our scholars have not inquiring minds. One recently came and asked me the three following questions :—

1. In what year did Alexander conquer Jerusalem ?
2. In what year did Livingstone go to Africa ?
3. In what year was the Christian youth, the royal youth in Scotland, put to death by the Papists ?

Another one asked me at one sitting :—

1. Did the quotations in Matthew come from the Hebrew or the Septuagint ?
2. Was Herod over Pilate, or Pilate over Herod in Palestine ?
3. To what tribe of the twelve did Peter, James, and John belong ?

In larger centres more may be seen; better schoolrooms have been built, and morning and evening classes are held at reasonable hours, 8 to 11 and 2 to 4. A very large proportion of those who come to read for baptism are also taught the elements of education. School furniture is only to be found in important centres; in the country schools, for the most part those who wish to learn to write must hold their book on their knee and grip their inkpot with their toes, but the number of fairly well equipped schools is rapidly increasing.

During my work in the central day school at Namirembe, a source of distress was always the lack of interest shown by the careless attendances of the sons of the leading chiefs. Knowing that in the ordinary course of events such boys were destined to become future leaders of the country, we cast about for some means of getting hold of them. Many never came at all, and some who did were not to be distinguished from the lower class peasants in habits or dress. Since the reorganisation of the country, and the arrangement by which the chiefs collect the hut tax and compile statistics of their own districts, all the chiefs have been very busy, a very small amount of such work with their very meagre education easily keeping them employed. At one time most chiefs came regularly to daily classes and their sons with them. Now they are rarely able to come except on Sundays, and have little time to attend to their children. Mothers know nothing of the art of bringing up a family, and the

BIBLE LESSON IN MENGO HIGH SCHOOL.

only plan which showed any prospect of success was to get the boys entirely away from their home surroundings, and to bring them up in such a way that they would realise their mission in the world.

Another class who were an equal source of anxiety to us were a number of small boys, orphans, holding chieftainships. Their business is conducted for them by a steward, but the boy chiefs are allowed their own houses, much homage is given to them, and a great deal of power is allowed them without any consideration as to how they use it. Several of these whom we have known, have, at the age of sixteen to seventeen, gone absolutely to the dogs, and the chances are that nearly all would follow in the same path if left to themselves.

After much thought and prayer, and in consultation with the chiefs, it was decided, with the approval of the Bishop and the Church Council, that the best way out of the difficulty was to build a set of boarding-houses each with its own house-master. The chiefs were delighted with the idea and readily promised to build the boarding-houses and to pay for the support of their children, the orphan chiefs being sent and their payment being made from their own revenues.

So on February 22, 1904, the first sod was turned for the Mengo High School for boys. We thought at that time that forty or fifty scholars would be as many as we could expect, as so few chiefs understand paying for education ; and, whilst it may not

sound much to English ears, the paying of £6 13s. 4d. (100 rupees) as a contribution to a dormitory and £2 10s. 8d. (40 rupees) in fees meant large sums to Africans. The Baganda chiefs are by no means wealthy, only a couple of dozen in the whole country receiving a stated salary out of which they have to pay their under chiefs for assisting them.

People at home can scarcely appreciate what it means to start and carry on such a scheme in Central Africa. Only one contractor existed who could have undertaken the work, an Indian, whose prices and methods were quite beyond our reach. So the only feasible plan was to build the houses ourselves. Central Africa teaches one much, and one has to learn to be architect, builder, contractor, joiner, cabinet maker, school furnisher, &c. A few so-called bricklayers were available who were able to lay an average of one hundred bricks per day, for which they got 2s. a week in pay. A capable foreman was in those days almost an impossible man to find, and I know nothing more trying to the temper than in a broiling sun to superintend numerous building operations. It is very difficult to get a bricklayer to understand the meaning of a plumb-line. He will build a section of a wall quite 2 inches out of the straight, and, when you have put on the plumb-board, complacently take up the bob and swing it to the centre still holding it in his hand, assuring you that he has done this with every layer and therefore the wall must be perfectly straight. However, the difficulties were all overcome

and three houses erected, and by August of that year we were able to take in our first boarders.

Our original object was to board the boys and to take them to the ordinary day school for teaching, but no sooner had we started to build than the number of entries we had anticipated was reached and very quickly more than doubled, and it became quite clear that we must have a separate school-house and make the boarding school a distinct institution.

Of course we had a dim idea that this might be achieved at some far distant date; but it was a great joy when we were able to commence the building of a school-house in June. By the following January everything was ready for the formal opening. Four brick houses to hold fifty boys and the school-house were then completed, as well as the clearing and fencing in of the compound. The formal opening of the school by His Majesty's Acting Commissioner, Mr. George Wilson, C.B., on January 25, 1905, marked a new era in the educational work of the Uganda Mission.

The gathering was quite a remarkable one. It included Bishop Tucker, the Acting Commissioner and Sub-Commissioner, Mr. Stanley Tompkins, Archdeacon Walker, a number of other missionaries and Government officials; the King, the Katikiro, and one leading native rarely seen on C.M.S. platforms, the head of the Mohammedan faction, Prince Mbogo. When sending Mbogo, who is the brother of the late king Mtesa, an invitation, we had thought it very unlikely that he would

accept. To our great surprise he sent word that, though he was very ill, he would not miss such a ceremony on any account, even if he had to be carried there. Another figure completed the cosmopolitan gathering—an Indian representing a Mohammedan trader, who came with a contribution of £25. Several speeches were made, one by the Mohammedan prince, who gave us quite a remarkable oration, thanking God, whom he said we all serve, for the good work the missionaries were doing in this country.

The opening of the school gave a great impetus to the work. The buildings were greatly admired, and the school-house itself received a large share of approval. Very few buildings in the country had been constructed without pillars, beams being extremely difficult to obtain. The beams seen in the school were supplied by the chiefs. Each took forty men three days to drag them thirteen miles, the men crossing *en route* a river neck-deep. It took three months to procure those beams, and this sadly hindered us. The under part of the roof is reeded in the usual Uganda style, yellow elephant grass sewn on with thin strips of black bark producing a unique and pretty effect. All the easels, blackboards, cupboards, and furniture generally were made on our own premises, mostly by Baganda.

Towards the £130, the cost of the school-house, £70 was paid by the Bishop out of his diocesan funds; he also paid for the furnishing, the balance being met by various contributions, one from the

BICYCLE WON AS A PRIZE AT MENGO HIGH SCHOOL, PRESENTED BY THE KATIKIRO.

A LITTLE FOOTBALL PRACTICE.

Acting Commissioner. The boarding-houses were paid for in a variety of ways. One, for the housing of chiefs from outside provinces, was paid for by the Administration. Another was built by friends in England, who agreed to subscribe to scholarships yearly for orphan boys, and to allow the admission of a few clever boys, not necessarily chiefs, who had shown in the ordinary day school special aptitude for learning.

From that time forward the numbers attending the school have greatly increased, until at one time we had 150 boys on the roll, and the natives themselves in less than three years had paid cash amounting to more than £1,000, besides which they had made many minor donations, and built at their own cost, by no means an inconsiderable item, a fence round the whole of the compound some seven acres in extent.

After some three years' experience it was found that the fees first charged did not cover expenses; indeed, we never thought they would, but we were anxious to get the school well started without frightening the natives with the sum charged, as they had seen no results which would make them understand what value they would get for their money. Now, after announcing that instead of the £2 13s. 4d., or as it was in some cases £3 6s. 8d. per annum, they would be expected to pay £5, they so far realised the value of the institution that only one boy has not been allowed to return to the school because of the increase in the fees.

A main factor amongst the natives in the success of the school has been the Katikiro. Of his interest one cannot speak too highly.

Whenever I saw or heard of a likely pupil, it was only necessary to write the Katikiro a note, suggesting the name of the boy, and his parent or guardian was immediately sent for, and the matter discussed. If the parent or the child was able to pay, the boy was at once sent to the school; and when in some few cases it was found impossible to raise the necessary money, outside help was often obtained. The Katikiro constantly visits the school and takes great interest in the seven sons and nephews for whom he pays. He one year offered these boys as a prize a bicycle for the one who received the highest number of marks during the year. The bicycle was earned by his third son. His second son, whom he considered should have been the winner, received a severe chastisement at the hands of his father for not working sufficiently hard, the chastisement producing a better result than the present of the bicycle. It may be remembered that his eldest son is completing his education in England.

Whenever an examination is held the Katikiro sends up for a list of the marks, and many boys take down their examination papers to show him. The last prize-giving before I left for furlough took place at his house, the largest in the capital. On this occasion the Katikiro, with a number of leading chiefs, received our pupils in the large dining-room. Prize-winners were called up, their papers examined one by one, and many remarks made thereon, after which the Katikiro

BAGANDA BOYS.

distributed the prizes, and then made speeches to the boys, urging them to persevere in their work. Following on this he took them on to his lawn, and served a great feast of cooked meat and plantains. Such interest as this stimulates the boys greatly, as to all intents and purposes the Katikiro, being the head Regent, stands for the moment in the place of the King. I believe that he knows personally every boy in the school, not only by name, but also as to his antecedents and his capacity.

The way some of the fees are paid would probably be rather startling to the principal of an English school. It is no uncommon thing to see a couple of cows being driven down the path and halted at the door, and the black face of a mwima (cowman) pushed through the window or the door with the announcement, 'I've brought the cows.' On our inquiry 'What cows?' we are told they are to defray the cost of such-and-such a boy; and on sending for the boy you discover that that is his way of paying his fees. Or you will be startled by seeing a tusk of ivory put down in the verandah; a note accompanying it saying that this has been sent by a chief one hundred miles distant to pay the school fees for his five boys for the forthcoming year. Another man, a joiner, who is not too well blessed with ready money, will send round a couple of school desks with a note saying that these are on account of the school fees for his boy. One is compelled for the moment to be a trader as well as a missionary.

The extension of interest to the whole Pro-

tectorate has been an encouraging feature of the school.

No sooner had the surrounding nations understood its purpose than they too decided to take part, and in a short time we had boys sent in from Usoga, Unyoro, Toro, and Ankole, a very interesting feature being the way in which several Government officials took up the matter and encouraged the King or the head chiefs in their jurisdiction to send their boys to the High School. This was particularly noticeable in the case of Usoga, no fewer than seven boys being sent in within the first three months to occupy the house built at the cost of the Administration.

For the most part the boys from these outlying provinces speak a dialect different from that of the Baganda, and it did not take away from our language difficulties when a Persian (Mohammedan), an Indian, a Dutch boy, and an Eurasian were added to the number of scholars. The only teacher besides myself being Baganda, our teaching could only be conducted in Luganda, which all had to learn. The father of the Indian lad thought he would solve the difficulty by sending a Hindustani-English vocabulary with his son to enable us to talk to him.

So rapid was the increase in the number of boys that after the first two years it was decided that a new school must be built, and the Bishop most kindly became responsible for £500 towards the erection of a large building to hold 250. Meanwhile two other dormitories had been erected at the cost of the natives, and on the opening of the new school-

room the original building was converted into a dormitory.

The new building was formally opened in November, 1907, by Mr. Winston Churchill, M.P., who accompanied the Governor, Mr. (now Sir) H. Hesketh Bell. The Governor, in the course of his speech said, 'I know it will be a great pleasure not only to yourselves, but to all the boys of the school, to know that the Under Secretary of State for the Colonies is directly interested in the school, and will show it by opening it. He will also thus have an opportunity of expressing what I am sure he feels, that is to say, his high appreciation of the work that is being done by this Mission in this country.' Mr. Winston Churchill expressed himself as follows :—

'Your Excellency, your Highness, my Lord, Ladies and Gentlemen,—I am very much obliged to His Excellency and to all of you for according me the honour of opening this High School upon the occasion of my flying visit to Uganda. I can hardly believe—until looking at the excellent map provided on the wall, no doubt for that purpose—that we are all gathered together here in the heart of Africa. I am amazed at the spectacle before me, and it is one that will be fixed upon my mind. I think that the greatest honour and the greatest respect is due to all those who have done so great a work, whether they be representatives of the Imperial Government, or whether they be the native rulers and chiefs who aid the Imperial Government in their work, or those engaged in furthering the purposes of the Mission.

'In most recent times a large, healthy, strong, useful and religious work is daily and hourly lifting the masses of the people from the ordinary toil and routine of life to the contemplation of a world beyond our own. I am aware that opinions are divergent, and men differ as to the advantages and disadvantages of missionary enterprise conducted in many parts of the world. And you, my Lord Bishop, are certainly not unaware of the fact that your work has its critics and difficulties. But I venture to think that serious objection may sometimes be given by the voice of prejudice. And I think, furthermore, that there is no part of the country's enterprise in which more imminent difficulties have been overcome, and in which the results attained have been a greater reward for those who have conducted the missionary work.

'Here we have in Uganda an island of hope and progress in the very heart of the Dark Continent, and I think, as the British people come to know more—and I hope I shall be one of those to take part in telling them—of the results which have been here achieved, their interest, sympathy, and support, and especially support, will be given in an increasing measure to you, and on a far larger scale.

'And I think when we find these people clothed amid the barbarous races which surround them, anxious to glean information and knowledge from all other races with whom they come in contact, it seems to me to be a most solemn and sacred duty to be impressed upon the British people to shield and guard the natives of Uganda from any

GIRLS FETCHING WATER TO THE SCHOOL.

danger or peril or suffering which may visit their homes.

'I shall certainly carry away with me a vivid impression of these things, and shall certainly not neglect to bring it before the Colonial Office; and I trust that if any difficulties arise in the conduct of their work, I shall be made acquainted at the Colonial Office through His Excellency the Governor. I understand that the duty His Excellency has placed upon me by his usual kindness and courtesy is to open this school. I declare this school which has been constructed, and which has already—I understand from Mr. Gill's moving address[1]—a reputation for a high standard of educational excellence, to be open; and I hope the boys educated here will, as the Bishop has said, acquire not merely the education of letters and words, but also the education of practical things and useful and technical acquirements, or at any rate will acquire that facility for comprehending those strong principles of character which will make them straightforward and trustworthy persons, fit to be the props and pillars of the people of Uganda, to help and to guide others who without those props and pillars would not have been able to develop prosperity.'

It will thus be seen that the school has had a large measure of success far exceeding our most sanguine expectations.

Now as to what the boys are taught. We have already stated that the Bible is the most prominent

[1] Mr. Gill was acting principal during my absence on furlough.—C. W. H.

feature in the education in our mission schools. As these boys are expected to become the leaders of the country, it is necessary also to give them an all-round education. As some hope to enter the ministry and some to become schoolmasters, it is most necessary to make English the second feature. We have no desire to Anglicise the boys, but English must be taught, and taught well, in order to open to them the vast library existing in our own language. It is not only impossible but inadvisable to attempt to translate to any extent text-books for scholastic work. All higher education should be conducted in English. When a number become proficient it will be no longer necessary for English missionaries to spend their time in making translations of necessary books into Luganda.

Given a thorough knowledge of English, the Baganda will be far better able to translate what books are really needed in the vernacular and with far better results than an Englishman can ever expect to do, no matter how conversant he may be with their language, and the Baganda seem to have, in common with many African nations, great linguistic powers. Several recent visitors have been delighted with the manner in which our upper classes could understand English lectures even after only two and a half years' teaching. We teach, of course, writing, arithmetic, and geography, with a smattering of elementary science. Drawing also takes its place, not only as an educational factor, but with the idea of giving the boys something to do in their spare moments, and sewing also has a place, the boys all sewing their own trousers and

BAGANDA SCHOOLBOYS.

FAVOURITE ATTITUDE OF BAGANDA PUPILS.

various smaller garments. In drawing they are particularly good. Visitors to the school express great surprise at the power they exhibit in map drawing and geometrical diagrams, and declare they are as good as any to be found in English schools.

Some of the answers given in geography papers are remarkable. One boy recently being asked what the Hottentots were, replied, 'The Hottentots are to be found in India and South Africa, and if one digs deep enough they might be found in Uganda too.' The majority of the answers are, however, extremely sensible, and show, not only great interest, but considerable powers of memory, for which certainly the Baganda are remarkable. The premise that the sutures of the negro's skull close at an early age and so prevent expansion of the brain is manifestly wrong.

Many people have said that the Africans lack as a race the mental capacity necessary to the mastery of mathematics and abstract subjects. But it is also quite true that many eminent linguists and litterateurs in England and other European lands, who are all of excellent capacity mentally, could no more master mathematics than they could invent a flying machine; and from my own experience I am convinced that such remarks largely come from teachers who do not know how to put these things clearly before their scholars. It is never easy to explain such subjects in a foreign language. And where knowledge of mathematics has been confined to the counting in fives and tens, for which fingers and toes are available, it becomes much more difficult; and where

no system of measurement other than a span of the fingers or the length of the arm or foot has been usual, the intricacies of fractions and of coinage, particularly to boys who have rarely handled coins, becomes less easy, and no matter how *au fait* the missionary may be with the language, he will always experience considerable difficulty in this department.

It is certainly unfair for teachers who have taken perhaps a degree in science or history, and who have not only disliked but never shone in mathematics themselves, to say that an African cannot grasp such a subject.[1] It will be a matter of generations before the subject can be put before the natives in such light that they may be expected to grasp the intricacies of such a subject. By their own methods the Baganda are very quick at calculating, though they count in a most peculiar manner. A raw peasant, for instance, wishing to count one hundred cowrie shells will mark off two and two and call them one, and so on five times, when he has got twenty, and five times of this completes his hundred, but they can invariably tell when one shell is missing in a thousand.

My own opinion of the Baganda is that they well repay teaching in any department, and can with great facility imbibe and understand anything that is put before them in a reasonable way.

In such institutions as the High School the subjects I have described do not by any means exhaust the

[1] Bonar wrote: 'Thou must be true thyself if thou the truth wouldst teach,' and it may just as truly be said, Thou must be a mathematician thyself if thou mathematics wouldst teach.

educational area. Africans are not noted for cleanliness, and though perhaps the Baganda wash more regularly than any African nation, cleanliness is one of the chief subjects in which boys must be instructed. Their heads are shaved every two or three months, an example we would suggest to many local School Boards in England as worthy of imitation. To a large extent through the kindness of friends, we have been enabled to construct a large open-air swimming-bath to which the boys have taken with great zest. The bath is fed by some half-dozen natural springs and has a constant flow of fresh water running through it. The sides are stoned and cemented, the bottom being of sand. Swimming was an almost unknown art amongst the Baganda, to swim in the Lake being extremely dangerous on account of the numerous crocodiles.

One of our swimmers recently had an experience of this in the vacation. He visited the Ripon Falls, and feeling that he would like to have a good dip, and being an expert diver, he sought a deep part of the Lake near the shore, and plunged in. But the moment he returned to the surface he saw, a few yards from him, an enormous crocodile. Though terrified, he immediately dived again under the crocodile, and made for the shore. He has since not ventured into the Lake. As with everything else in which they take an interest, our boys have soon become adepts in the art of swimming.

We have a number of visitors, and one, Mr. Keil Gardie, recently told the boys after inspecting their

classes, the dormitories, and themselves generally, that he would like to tell them two things. He had, so far as he knew, inspected every mission school in Africa—North, South, East, West, and Central—and he would like to tell them that he considered the boys in the Mengo High School, not only the most intelligent, but the cleanest he had ever met with, whilst in singing they were second to Lovedale, a very old-established mission school in South Africa.

The Baganda, it has always been stated, were not capable of being taught the English style of singing. This also has been proved to be a fallacy. For the purpose of forming a choir in the cathedral and for the benefits accruing in chest expansion and lung power, singing has taken a part in our curriculum, and the boys have shown themselves fully able to grasp the mysteries of Sol-fa and to sing in parts. Many of them have developed rich, if not so far powerful, voices. Uganda music is not pleasant to English ears, and whilst, as I have stated, it is possible to train the young to follow our scale, in the initial stages this is not easy. The Baganda have only in their gamut six intervals. To run up the scale, say, they begin on C, go to D, and then to midway between the third and fourth; the fifth interval corresponds to our 'soh'; then they jump to midway between the sixth and seventh, ending with a good sixth corresponding with our eighth. Their instruments, wind and percussion or string, are all tuned to the same scale. The effect when they are attempting to sing an English tune where our thirds or sixths are prominent is very weird indeed.

SCHOOL OPENING AT BUDO.

But to resume. Household arrangements are primitive and allow great scope for teaching. Instead of the boys sitting round their food on the ground, in our dormitories tables and forms are provided and a tablecloth is insisted on, which the boys must wash. Plates and spoons are provided, and Sheffield friends have recently supplied knives and forks. The boys are well fed twice a day with cooked plantains. Breakfast is an almost unknown meal in Uganda. Meat is supplied at least on one day in the week, rice on another day, and salt regularly. Many parents send occasional presents of food.

The clothing of the boys is plain and almost entirely of white cotton, the shirt-like upper garment, called a 'Kanzu,' and a pair of trousers and vest being quiet sufficient for warmth, and always being kept by the boys themselves scrupulously clean. A red fez cap with a black tassel and the badge of the school is used for walking out. It is not an easy matter to persuade a boy to keep his clothes scrupulously clean when he himself has to wash them. Imagine what the average English boy would be if he had to neglect football and cricket to spend three or four hours a week in washing his clothes. If we know anything of English boys, there would have to be frequent applications of something more than words before cleanliness would be an accepted virtue amongst them.

'Jiggers,' the annoying insects which burrow under the toenails, are a great trial to us. Every new boy arrives with a goodly number in his feet, and constant

watchfulness is necessary before they can be cured. Sometimes the toes of careless boys become severely ulcerated; one new boy was in such a condition that he had to be sent into the hospital. The doctor returned him after two weeks with a note—'Please receive one small boy cured of jiggers; customs beastly, manners none.' This was the brother of a very important chief and will give an idea of what the raw material is when it first arrives. Happily a few weeks in the school suffice to mend not only their manners but their customs.

I have already mentioned one of the reasons for starting this school, but there are many others. Some of the homes from which the boys come are anything but pure, and the conversation in an ordinary Uganda home is by no means suitable for children. Moreover little respect is shown to parents by their children, who always address their father or mother by their Christian name, and are practically on terms of equality with their elders. The habit of sleeping in insanitary conditions, and the primitive way of feeding, are all things which point to the fact that, if the nation is to be reborn, the children are far better removed entirely from their surroundings and shown how to make a fresh start.

In spite of their evil surroundings it is a curious fact that African boys exhibit less of a vicious tendency, in some respects, than do many English boys. Swearing is an unknown accomplishment; indeed, there are, so far as we know, no 'swear words' in the language, whilst in school very little obscene language

is indulged in. We have taken particular care to find out what is the ordinary run of conversation, and we are convinced that there is less impure talk and fewer impure habits than are to be found in many public schools in England. Unfortunately, once the boys leave us and go back to their homes for a holiday much of our influence is neutralised. To such an extent is this realised, that in consultation with the leading chiefs we have almost decided that the best plan is not to let the boys return home until their schooling is completed. Owing to the lack of training in their early days, the working of the brain is sluggish at the commencement, and a good deal of lubrication is necessary before the intellect can develop its full working powers. More holiday is necessary than for an English boy whose education began the moment he could talk and understand what he saw. On Mondays no lessons are given, and certainly two months in the year of complete rest are absolutely necessary. For those two months we are about to decide to establish camps or to get some well-known Christian chief to take in a number of the boys for the period of rest, to obviate the necessity of the boys returning home and coming into contact with the evil influences from which we would fain shield them. Furthermore, the journey home, when boys come a distance of two hundred miles, as some of them do, entails much sickness. Sleeping on the roadside, in mere sheds full of bacteria, brings on severe attacks of malaria, tick fever, and other and worse diseases, and we are rarely able to muster our

full number until a month after the allotted time for reassembling.

The influence the boys in the High School may exert when they come into power in their own chieftainships cannot be over-estimated. What the chief is, so his people imagine they must be, and his example is copied to a tremendous extent. Of the power they wield some idea may be gathered from the fact that a chief has complete control over his own household as well as over his people.

One of our early pupils was a young chief from Usoga, whose people at a low computation number 200,000. When this boy was only fourteen, his mother, a widow, wished to marry again, and was unable to do so until her *fiancé* had agreed with the son as to the terms of the dowry which had to be paid to him as his mother's chief and owner. The chief being in our school, the mother sent a request to him that he would see her *fiancé* and arrange matters with him, but the boy demurred and did not approve of the suitor for his mother's hand. After a long discussion, he agreed to the marriage on condition that no less than five cows were handed over to him.

Another young chief from a district in Usoga, at the last Christmas holidays, on arrival at his home, was received with great rejoicing by all his people, who consider that he has wonderfully improved during his stay in Mengo. Twenty cows and eighty sheep and goats were killed for a feast in his honour, but great efforts were made at the feast to introduce the old style drinking and obscene dancing, which the

PUPILS AT MENGO HIGH SCHOOL HAVING A BATH : THE BOYS HELP TO SOAP EACH OTHER.

boy promptly repressed. Before returning to the school he went to the C.M.S. mission station at Iganga, the headquarters of his district, and thence brought with him twenty girls whom he called sisters, meaning members of his own family or tribe. These, he said, were growing up 'with cheek,' an expression which means lack of sensibility to rectitude. He asked Mrs. Skeens to take them in charge as boarders, as he would like the female members of his tribe to grow up under Christian influence. This was all the more remarkable because chiefs in Usoga have always demurred when it has been suggested that their women should be allowed to come to the mission stations for instruction, and especially so as the boy offered to pay all the expenses for their board and lodging and clothing.

Formerly all the nations now comprised in the Protectorate have been at enmity with each other, and the influence such a school may exert in unifying the various parts of the Protectorate will be tremendous. It has been customary for the Baganda to be universally hated, as is usual with the dominant nation; but the leading chiefs and princes—and we have eight princes amongst our pupils—all being brought up together must be a great factor in the pacification and the allaying of deep-rooted ill-feeling. From Toro from Unyoro, from Ankole, as well as from Uganda itself, various heirs-apparent to the throne have been sent in as pupils. Usoga has no king, but the leading paramount chiefs are pupils in our school. Since this was established it has been so far realised what an

advantage such schools may be that various preparatory schools have been established in other parts of the country, and will in time send in many of their pupils to the High School.

The school has also exerted an influence on the Roman Catholic section. For some time the English Roman Catholics have had a small boarding-house for boys drawn chiefly from Usoga, for whom the Mission paid expenses; but seeing that one or two leading chiefs were inclined to send their sons to the Mengo High School, several chiefs belonging to the French Roman Catholic Mission, as there was no such institution in the French Mission, have taken steps to join hands with the English Roman Catholics, and some of the chiefs of the French Mission have sent their sons to the school at Namiryango, near Mengo.

One chief who braved the difficulties sent his son to us. He himself was occupied at Kisumu, on the eastern shore of the Lake; but he wished the boy to be taught reading, writing and English only. As our school is not merely established for the teaching of secular subjects, and is essentially a mission school, we told him that unless he could come for religion too it would be impossible to admit him. We finally agreed that he might attend our Church services and Bible classes, going occasionally to the French Roman Catholic Mission for confession and to special services. After going to confession a few times the boy told me that he should not go again as the priest told him he would never again allow him to confess so long as he remained in the High School. I

MENGO HIGH SCHOOL (INTERIOR AND EXTERIOR), OPENED BY MR. WINSTON CHURCHILL IN NOVEMBER, 1907. BUILT BY C. W. HATTERSLEY, C.M.S.

believe, however, that the boy lied to me in this respect.

After some months had elapsed a letter came from the father, saying that he would be obliged to remove his son, as the Roman Catholic Bishop had excommunicated him so long as he allowed his son to remain at the High School. On receiving the message I handed over the boy with his belongings to his father's steward, though the boy greatly objected to going, and said that since he had been allowed to read for himself the Word of God he no longer saw things as he formerly saw them, and was not by any means the staunch Roman Catholic he was when he first came to the school. Not wishing to interfere in family matters, I told the boy he was still under the control of his father and must obey his orders. The boy did not remain with the steward, but disappeared and visited friends for some weeks, at the end of which time he came back to our Church Council and asked that even if he were not allowed to re-enter the High School, he might be allowed to join classes and read for baptism. He sent the letter, of which the following is a translation, to his father :—

'To my father whom I love. How art thou, Sir ? I have seen the letter in which thou orderest thy man Njogi to take me to Father Matayo at Nsyambya that they may take me to Namiryango [English Roman Catholic school], and that if I refuse he is to bind me with cords or to put me in the stocks or else they are to take me to thee at Kisumu. Why order me thus to be maltreated ? In what way have I transgressed

against thee my father? Surely thou thyself took me to the Protestants and not I myself. When I reached there I saw their words and that all were good and I was pleased with them, and I said the words of the Holy Book are better indeed than those of the mouth of the Romanists, and notwithstanding those are they in which I was born I have left them. Let me read these (in which I am now). No man has urged me to read Protestantism, I myself chose it. I am not a baby, I am a child of fourteen years. I may choose what I please.[1] Well now, father, I have left the Europeans and am now with my uncle, H. W. Duta, where I am reading. I will not agree to go to any school of the Catholics. I lie not to thee my father. I have finished verily and indeed. I am to-day like a tree which is bent, if thou strain it by force thou wilt certainly break it. Sir, if thou threaten me with force or if thou catch me or tie me up, I have already said goodbye to thee, I am as one dead verily and truly. I agree to die to the religion which I held [to give it up]. I am not of those who come to thee, Sir, but I am of death. Let me only remain here and read what pleases me. If they drive thee out of the Church let them drive thee out, and thou wilt read the Protestant religion. *They* will not turn thee out, they will rejoice over thee. Those who say to thee that thou hast perverted thy son, shew to them this my

[1] Under the law of the country of Uganda any person of the age of fourteen may choose for himself which religion he adopts.

letter that they may hear what I say to thee. The words are ended. See thyself my father.'

To this strange letter—for indeed it will appear strange to English eyes as written by a boy to his father—the father replied as follows :—

'To Seferina, my son. How do you sleep? Well now, Sir, let me congratulate you, my son, thanking you for leaving me in the fire [needless to say this is a sarcasm!]. I am your father, and you my son you ran away. Well now, my son, it had been better that both of us should enter into the fire together. If you give your son poison he is poisoned; but my son, even if you think that I am in the fire still, I know that it is you who have entered the fire. Well now, my son, I beseech you, when you get to the fourth commandment, do not pray for me. I am not your father, because on your father you have turned your back; because in the Book, the Holy Book, of which you speak, it is I who am in it. Well, that Holy Book I know it not; I know that what you have thrown over of mine are themselves all true. . . . Well now, Sir, you have thrown over everything. . . . Well now if you are a crooked tree such as you say which has already become crooked, and if to strain you will be to break you, well, my son, I have finished with you; you are no longer my son at all. I am a grown tree indeed. I will never have anything to do with you. If the dead can speak I will come back [to prevent you] if you attempt to come to my burial, I beseech you come not at all to my burial, I am not

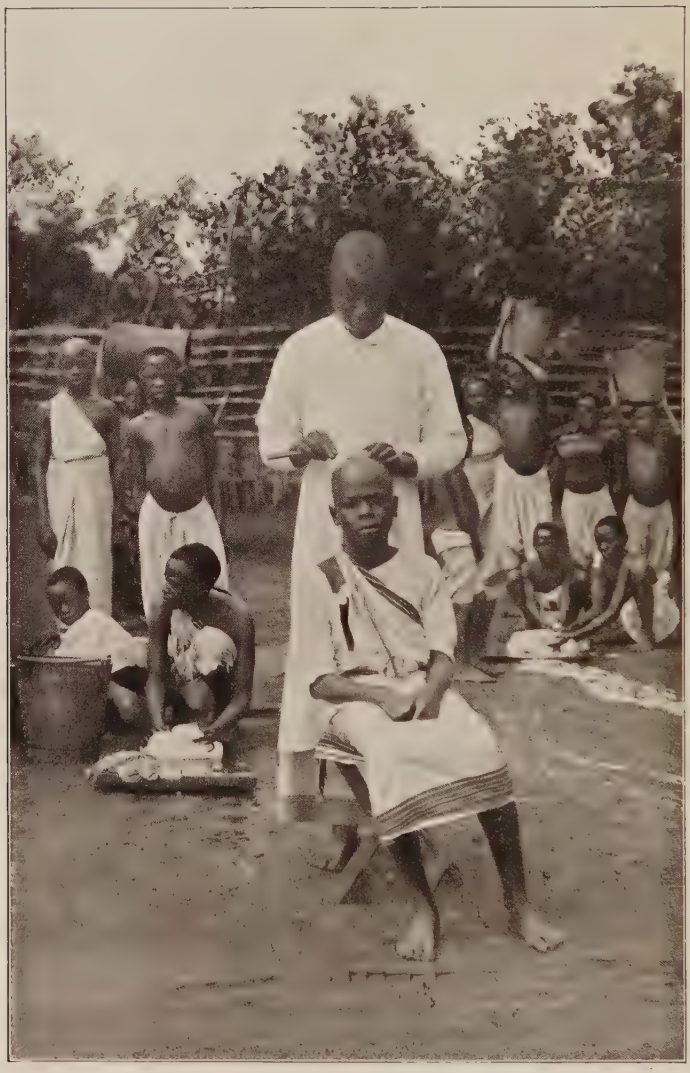
your father. Go to the burial of others, to those who are your Holy Fathers. . . . I am he who was your father. . . .'

Thus forbidding a boy to come to his funeral is as great a curse as can be pronounced upon a son in Uganda. For a child not to be present at the mourning for a parent is one of the greatest crimes a Muganda can commit, and not to be present is to court expulsion from the tribe.

To the last letter the boy replied that notwithstanding the fact that his father had turned him out of his family, and disowned him, and that he might expect nothing in the way of a legacy at his death, having found the way of truth he felt that he could not depart from it, and was willing to abide by the consequences.

The uncle, a Protestant, to whom the boy went for shelter, wrote to us and said, 'What will you do with the boy now? He has no one to whom he can look for food and clothing. What is to become of him, he having renounced his family because of his faith?' Of course we re-admitted him to the school.

I give these details, not in any sense as showing that we have triumphed over the Roman Catholics, but to show the kind of feeling that exists in their minds and the relation of parent and child in Uganda. Many of the Roman Catholic chiefs, including the second Regent, have been round our schools and expressed great interest in its conduct, and when the boys in a body visited the Regent mentioned he gave them a bullock for a feast. So with the head of the Moham-



THE BOYS HAVE THEIR HEADS SHAVED EVERY TWO MONTHS.

medan faction, when the boys visited him he gave them a present of 40 rupees to buy meat for a feast, and expressed great pleasure that they had honoured him by visiting him.

The French Romanists are already talking of establishing a similar school for their own mission.

The influence we may exercise over the boys whilst in our care can best be understood when it is remembered that a parent sending a boy to school gives him over to us entirely, so to speak—body, soul, and spirit —for so long as he remains in our care.

One tiny boy (seven years of age) whose habits were the reverse of clean for some time after his coming amongst us, persisted in throwing away garment after garment as it became dirty, rather than trouble to wash it, notwithstanding the fact that we had allotted to him and several others one of the gatekeepers to assist them in the operation. One Saturday morning the boy was missing. His house-master and companions in the dormitory searched for him high and low, but he was nowhere to be found in the compound. Messages were sent to his uncle to ask if he had been heard of, but nothing was known of his whereabouts. Towards evening he was found hiding in an old disused hut, and it transpired that all that was left to him in the way of clothing was a pair of very dirty cotton trousers. All the rest he had thrown away, some on the roadside and some amongst the bananas, and he was afraid of the consequences. His uncle (he had no father) was summoned, and it was suggested that perhaps he was too young to come to a boarding

school, and had better remain with him for a year or so. But the uncle remonstrated and said: 'My dear sir, whatever can be the use of sending the child back to me? If you are unable to instil clean habits into him, what can I do? He belongs to you since he came to the school. Do what you like with him; thrash him or do anything else, but keep him and remember that he is yours entirely.' Baganda are great on the power of the stick for children.

On another occasion a boy of some eighteen years of age, who has gone forward into the intermediate school, came to me and said that he required a little help in the registration of his plot of land. 'You know, sir,' he said, 'I hope, in a few months to be married, and I would like the plot of ground to be secured in my name.'

'Well,' I said, 'I am afraid I cannot help you with any money; why not apply to your own father for help?'

Now, this boy some nine years ago had come to me as a houseboy, though his father was a chief, and he remarked: 'Sir, when I came to join your establishment I gave myself entirely to you. Since that time you are my father, I have no other. Were I to apply to my father, he would only refer me to you.'

'But,' I said, 'you have now left me, and I have other younger boys who look to me for help in various ways; and with my short pocket I cannot be always helping boys who have left me. Besides,' I added, 'you Baganda never come to an end of your requests. In school, for instance, a boy gets a prize,

SCHOOL OPENING IN JANUARY, 1905.

a watch, and will immediately come round and say, "Sir, it is very nice having a watch, but it is little use to me without a guard." 'Well then,' I said, 'perhaps you give him a guard; he comes round in a few days and says, "Sir, I am pleased that I have a watch and a guard, but think it would be much nicer if I had a waistcoat on which to wear them." 'Then,' I continued, 'when he gets a waistcoat he feels that he is incomplete without a coat, and he must have a hat and shoes to match.' In the same way a boy who is of a marriageable age, first asks your assistance in the paying of the dowry for his wife. Having secured that, he wants a little help towards the cost of the marriage feast; then he says, "Sir, it was very good of you to have helped me to get my wife, and to pay for the feast; how about some clothes for her?" Having clothed her, he says, "Now, sir, what about a little help towards building a house?" 'Now,' I concluded, 'you want a little help towards the registration of your plot of land. It is very difficult to understand where such requests are going to end.'

'Sir,' he said, 'you altogether fail to understand the customs of the Baganda. Do you not know that the more requests we make the more we show our love for you. Were it not that I greatly love you, I would never ask you for a single thing. We never ask anybody we dislike to give us a thing.'

'Then,' I said, 'perhaps in this particular case less love and fewer requests might suit my pocket better.'

At this he was very grieved and said, 'Sir, it distresses me much to hear you talk thus. I come to

you because you are my father. You have been in Uganda many years, and I thought you knew our customs thoroughly. I hope you will never make such a remark to those who know you less than I do. At present they look upon you as a great friend.'

Though asking for so much, a Muganda is rarely offended if he meets with a refusal.

But there is another aspect to this. The same boy was at the commencement of the High School one of the house-masters, and only left for a period of higher training. When I said to him, a few weeks after the event just recorded, 'I hope that at the end of your course you will come back and become a house-master in the High School again,' the boy replied: 'Sir, I have already told you that I am yours; that you are my father and I belong to you. If you say I am to come back and be a master in the High School, it is for you to command and for me to obey.'

With such a feeling existing between master and pupil, it will be readily understood that we can have over the boys the greatest possible influence for good; and it must also show, when these boys become chiefs, and the same feeling is evinced by their tenants and servants towards them, how very great that influence may be extended for the good of the country.

A native preacher in the Cathedral recently cited the following as showing what a place the king occupied in the hearts of his people, and the same thing may be said of the chiefs with regard to their people: 'In the old days when the king was on a tour he would often decide quite suddenly when

he felt tired to stay over night at any house he might happen to select *en route*. He would send a messenger flying before him to announce to the owner of the house that the king was going to honour him with his presence. Immediately on receipt of the message the man would send off his servants, some for fresh grass to strew on the floor, some for goats, some for cattle, some for bananas, some for firewood, others for water, and make every preparation for the reception of his honoured guest. New bark-cloths would be fished out and hung around the hut.

'When the king arrived, always with a great army of followers, whatever preparations the owner of the hut might have made, the followers of the king would spread themselves over the whole of the garden or village, cut down every bunch of bananas, commandeer every goat, cow, and fowl and eat them. If firewood were not forthcoming in sufficient quantities before morning, they would break down the greater part of the hut and use most of the framework to cook their food, until,' said the teller of the story, 'as if they were a flight of locusts, there would be nothing at all left for the poor man and his immediate neighbours.' 'But,' he added, 'do you think the man grumbled? Were you to sympathise with him and say, "We are sorry that the king has absolutely cleaned out everything you possessed," the man would reply, "My friend, why do you talk thus? To whom do I belong? Whose is my property? Am not I the king's entirely? Who has so much right to come and take all my belong-

ings as my king? I am willing to give them all to him. He is most welcome. He has done me a great honour by staying under my roof for the night, and I consider myself amply repaid by the honour." 'And,' continued the preacher, 'that is exactly the feeling that we ought to have for our Lord and Master to whom we belong—to be willing to give Him our best and to consider nothing our own, but everything we have we should be willing to give Him, when we remember we are bought with a price and that we are not our own.'

The house-masters are able to exercise a great deal of authority over the boys, as it is an understood thing in the country that whoever is deputed by the head of an establishment as his steward of any portion for the time being, represents the head and has his full powers and authority.

I remember well on one occasion when going a canoe journey a little boy of twelve years was on the shore and preparing to step into my canoe, at which I demurred, and said that such a little boy could not paddle, and as we had to do the journey in a short time I would rather have a stronger man.

'Sir,' said the paddlers, 'this boy is not a paddler; he is the head man.'

'What!' I said, 'a child like that? Are you men going to obey him?'

'Certainly,' they replied. 'That is the chief's son, and he has been sent in the place of his father. Shall we dare to disobey the orders of our chief?'

A YOUNG CHIEF AT MENGO HIGH SCHOOL.

And to my astonishment whenever we landed, the little boy of twelve was able to exercise complete authority over men of forty or fifty years of age.

And this is the case to a large extent with our house-masters. No matter how high the rank of the boy he must obey his master. That they produce good results may be understood by the following:—

All our early house-masters were boys who had been with us, first as house-boys, and then trained as teachers during some five to nine years. They were youths in whom we had every confidence, and under one of them was the son of an important chief in Unyoro, who had returned from his Christmas holiday with some 30 rupees (£2), which his father had given him for clothing. A day or so after he reported to the house-master that the money was missing from his box. The house-master gathered all his boys together, some thirty in number, and said to them: 'Boys, we all here are striving to be Christians. We are no longer in the old customs of Uganda. We know that thieving is a great sin in God's sight; yet I am convinced that some boy in this house has stolen the 30 rupees which are missing from Jese's box. I am sorry to think we have a thief amongst us, and yet it must be one of you boys, because no one else knew the rupees were there. I would also remind you that to-morrow is the Sabbath, on which we who are communicants are to approach the Lord's table. Now, I hope we have no one amongst us who would dare to approach the Lord's table with the sin of thieving on his heart.

Let us all kneel down and talk to God about the matter.'

He prayed that God might convict the thief, and make him restore the money.

Some few hours afterwards the loser of the rupees came and reported that the money had been restored to his box; and a boy who had been suspected as the thief, but without any proof, was noticed to have very red eyes as if he had been weeping—which, indeed, was the case.

To English ears such a story may not mean much; but to convict a Muganda of the sin of thieving is a great matter indeed. In the old morals of the country thieving is only a sin to the loser of his property, and lying is only a sin in the eyes of the one to whom the lie is told. Providing he was not found out, a thief or a liar might conduct himself as he desired, and have no sense of committing a sin. In the same way there is no word amongst the Baganda for conscience, and it is by no means an easy matter to make them understand that sins are wrong in themselves, particularly in the eyes of God.

We have been greatly struck by the deep spiritual feeling evinced by many boys when examining them previous to confirmation and replies to individual questions such as, 'I desire to be confirmed so that I may be one with God, so that I may be a faithful servant and be helped not to sin,' or, 'I desire to be confirmed that I may be really in Christ,' or, 'I desire to be confirmed that I may be helped to

remember that my life was given to me by Christ to be used for Him,' are by no means uncommon.

Whilst the Mengo High School can carry boys to such a standard in education that they may be able to take up the work of tax-collecting and subordinate posts in the Government service, an intermediate school has now been provided for those who wish to continue their education. The King's School at Budo, was established in 1906, and at the official opening the king made his first visit outside his own capital. Budo is some eight miles from Mengo. The school is entirely in the hands of the C.M.S., the Revs. H. W. and H. T. C. Weatherhead being Principal and Vice-Principal respectively. The idea of the school is that any boy trained as a pupil teacher, after having served his term in a country school, shall be eligible to compete for a Government scholarship, several of which are available ; and the boys of the High School who cannot afford to pay their own expenses are also enabled to compete for the scholarships, as, in fact, may any boy from any school in the country. But for such boys as chiefs who have money or whose parents can afford to pay for them, scholarships are not available, and they must pay their own fees and pass the entrance examination. A three years' course is provided, during which time they have the opportunity of becoming fluent English speakers and of being prepared with the view to offering for ordination at a later period, or for entering Government service, and, as it has been expressed, to serve God in Church and State—such Govern-

ment posts as those of clerk, telegraph operator, and interpreter being open to them, and schoolmasters and clergymen being sadly needed. Industrial work something after the manner of the Sloyd Department of technical education in England has been added to the school, though it is not by any means intended to train any large proportion of the boys as artisans ; indeed, there is no need for this, as artisans can be trained by the various trading companies already established in the Protectorate. A university we have not aspired to so far.

The question of the education of women in heathen and Mohammedan lands always presents a great difficulty, accustomed as they are to be looked upon as slaves. It is by no means easy to instil into the hearts of the women the desire for anything better ; and, as with the women, so with the girls. Since the advent of lady missionaries much has been accomplished in this direction, and, knowing as we do that a country without Christian women will never make any permanent progress, the question has been discussed by us from all standpoints. Shortly after the starting of the high school for boys it was felt how very much a similar institution for girls was needed, and the chiefs were approached to see if they would support such a school. 'Why, yes,' of course they would, and be very glad to have their girls taught ; but 'would not that mean that the girls would get to look down with disdain on their position as the cultivators of the food for the household ? Would not their education give them "cheek" and

make them feel they were equal to the men? This would never do. Where would the food come from? Who would do the work of the household?' They did not wish their women to grow up as learned as the boys and men. Learning was not really necessary for women, and the position of the men must be maintained.'

When they were told that, of course, the customs of the country would be respected, and that the girls, even though in a boarding school, would be taught to cultivate in the early mornings, and also be taught to cook their own food, the chiefs gave way to some extent, but wished to insist that the collection of firewood and the fetching of water from the well should be also added to the curriculum of the school. When they were asked to assist in the building of a dormitory, and to pay £2 a year for the support of each girl, they were amazed, and replied, 'What! £2 a year for a girl? Why, we could buy another cow for that! Such a thing has never been heard of before in Uganda; we are not sufficiently keen on the girls being educated to pay for them.'

It must not be supposed that this feeling only exists in the minds of the men; the women themselves do not wish to change existing customs. For instance, if a husband were to assist his wife in the cultivation of her garden, she would be laughed at and sneered at by all her neighbours, and it is very doubtful if she would remain with him. Old customs die hard.

After much discussion a number of girls were got

together at Gayaza, some twelve miles from Mengo, and a school commenced, the Katikiro, as usual, taking the lead and paying for his daughters, one of whom has been of the greatest possible service in setting a good example to the other girls, not only of energy in cultivating, but of real earnestness in learning, and has on more than one occasion been at the head of the school in every department in the yearly examinations. As with most things where the head chiefs take the lead, the rest are bound to follow, and the school has now more than sixty members, and promises to become a very great influence in the country. The daughter of the Katikiro already mentioned is shortly to be married to the young chief from Usoga whom we have also mentioned as being head of 200,000 people, and this will be of great importance. It is not usual for a Musoga chief to marry a Muganda woman, but this youth feels that he has no one in his own district who will be a help-meet for him, so very few of the Basoga being Christians. Being, as he is, thoroughly in earnest, he feels that he ought to have a Christian woman to assist him in the management of his district.

The girls are, perhaps, not quite so easy to teach as the boys, but this is only because they have been kept so much in the background in their own homes and their minds have not been allowed to expand to the same extent as the boys', who have mixed with the chiefs and gone about the country to a much greater extent. Various attempts have of late years been made to interest members of classes in work

such as spinning, lace-making, and tailoring, and in Toro and Hoima, in Unyoro, these classes have been attended with great results, very successful exhibitions of their work being held.

I have written so much about the education of the Baganda because, as Secretary of the Board of Education, I take the greatest interest in that department; and as Principal of the High School I know most of my own department. My sister is also engaged in teaching the girls mentioned.

For these young people in our care I would earnestly appeal for prayer—much prayer. They are the hope of the country—the new generation, born in a Christianity which is but half-matured, and but feebly understood or practised in daily life.

If won for Christ, their opportunities will be great of reorganising the Kingdom of Uganda for Him, and of leading the whole nation to the Master.

CHAPTER VIII

RELIGION IN UGANDA

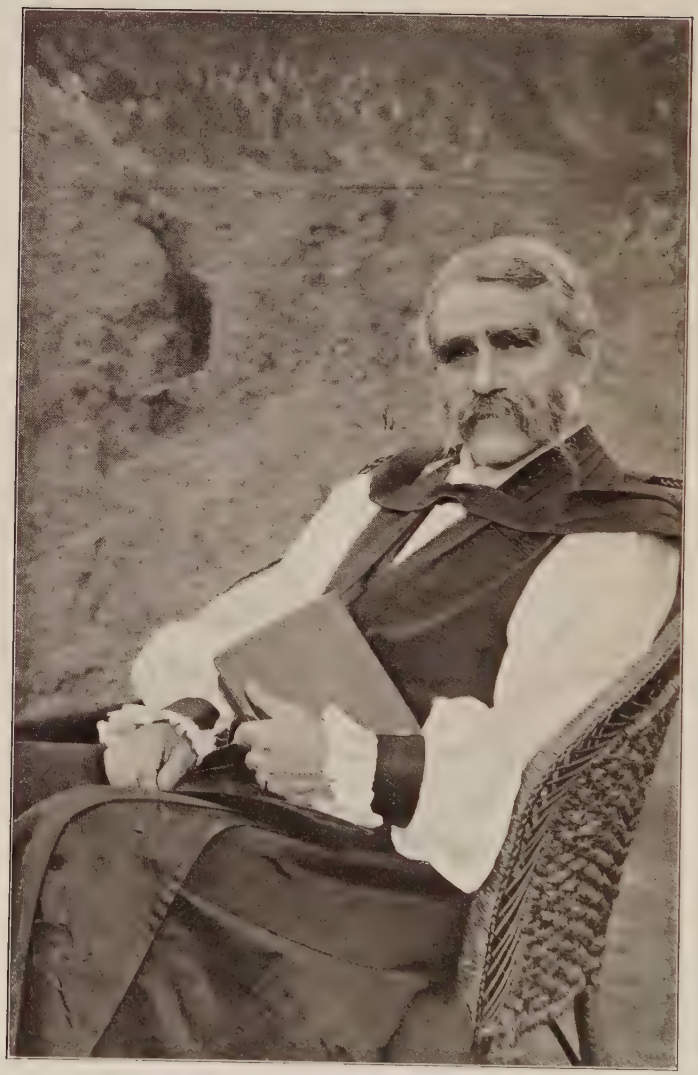
The First Church—Seventeen Years of Progress—The Cathedral—Honour to Squeaky Boots—A Polygamist's Plea—The Question of Excommunication—The Stick and the Leopard—Self-denial of Native Teachers—The Bible in Uganda—Marriage Vows—And Ceremonies—A Native Account of a Smart Wedding—Wedding Raiment—Borrowed Plumes—The Bride's Mourning for Herself—Husband-seeking—Marriage Conditions—Mission Hospitals—The Opportunity of the Gospel—The Patients—Operating-room—Maternity Ward—Infant Inmates—Fees—A Distinguished Patient—Roman Catholic Missions—The Celibate Difficulty and the Native Clergy—Why a Boy left the Roman Church

THE year 1890 saw the first church built in Mengo. For the next seven years the work advanced slowly but surely; during the last ten years little or no hindrance has been placed in the way of its extension, and Bishop Tucker, whose most recent photograph I reproduce, the first Bishop of Uganda who actually entered the country, has been privileged to see many changes and remarkable extension.

For what they are worth we give the latest figures, as showing the remarkable progress made in the short space of seventeen years.

There are more than 60,000 baptized members of the Church, of whom 16,000 are more or less regular communicants, and baptisms take place at the rate of

A MISSIONARY ON ITINERATING WORK.



BISHOP TUCKER (LATEST PHOTOGRAPH).

6,000 a year, the number of adults being double the number of children baptized.

These figures are for the whole Protectorate.

The natives contributed to the support of the church in 1906 more than £1,100, not including school fees or help in building schools.

There are now more than thirty native pastors in harness. Two have been degraded and their livings taken from them for misconduct.

The cathedral church of St. Paul, on the hill of Namirembe, is the third which has been built on this site, and is perhaps one of the strongest testimonies to the power of the work. As a building it is truly remarkable and indeed unique. Cruciform in shape, it measures 220 feet by 50 feet, the two transepts each adding 30 feet. Built of brick by native workmen under the supervision of one C.M.S. missionary, the roofwork of local wood, thatched with grass, and lined in true Uganda fashion with yellow reeds sewn on with the bark of shrubs, it presents a wonderful picture, and is one of the great sights of Mengo, evoking much enthusiasm in visitors. The churchyard is laid out with lawns and shrubs, and the bodies of the various Europeans who have given their lives for Uganda, including Bishop Hannington, are buried here. The churchyard is surrounded by a brick wall with romantic-looking lych-gates.

But it is not so much of the church we wish to speak as of the congregation. One cannot fail to be deeply impressed by the sight presented in the church day by day, and particularly on Sundays, on which day the

congregation rarely numbers less than 1,800. Amongst the men not a bark-cloth is to be seen; every one is decently dressed, in white clothes for the most part, scrupulously clean, and each one provided with a book, which he is able to read. These all sit down one side of the church, the women occupying the other side, and nothing is more noticeable than the large number of women assembled. Some of these are still in bark-cloth, but the majority adopt white or coloured clothing. No man goes with his wife to church, and it is still *infra dig.* for a man and woman to be seen walking together.

Seats are provided in the chancel, but are chiefly used by the choir and one or two Europeans. The Regents and the heads of counties have seats allotted to them, and the King has his own place opposite the Bishop's throne. The great body of worshippers must carry their own seats to church, and a boy or girl carrying a chair accompanies each chief to service. The late King's widow generally takes a bent-wood rocking-chair to the service. Many take mats or skins on which to sit. Those wearing English boots do not now remove them when they enter the church, and preference is given to boots that squeak—squeaky boots being considered as great 'kitibwa' (glory). A number ten boot is a common size for a Muganda, and an English policeman's foot fades into insignificance beside that of some of the men who take round the collecting-bags. These boots are apt to impede the movements of the wearers, and, if very late in coming to church, it is not unusual for them to find that

NAMIREMBE CATHEDRAL.

INTERIOR OF THE CATHEDRAL.

CHOIR PRACTICE IN THE CATHEDRAL.

they get on better without them ; so they walk barefooted in the streets, a boy following with the boots hung over his shoulder ; boots are then put on in the Churchyard. But these details are only amusing to visitors—we get used to them.

The interesting part of the service is the way the congregation take part in it, and the great roll of prayer and praise as it rises from the worshippers is a sound never to be forgotten. English churches might well take a lesson from the earnestness of the Baganda.

I have already mentioned that they are not good at English tunes ; and it is impossible to adapt native tunes to Church music, as almost every tune they have is connected with some drunken or obscene song. But whilst perhaps not tuneful, the singing is extremely hearty, and both the chants and the hymns are an important part in the worship of the Church. Great improvements have of recent years taken place in the singing, and if the Cathedral possessed an organ it would be much further improved. It cannot be imagined that an American organ, without pedals, can possibly control or even efficiently lead such an enormous congregation.

Many of the native preachers are eloquent men, and the congregation has not yet arrived at that fashionable stage when it believes that a twenty minutes' sermon should be the limit ; if the preacher has anything good to say, they have not the least objection to sitting for an hour listening to him.

In 1906 a special mission was organised ; in fact, a series were organised throughout the country, one in

Mengo for eight days being extremely successful. We can never forget the marvellous crowds that were drawn together. On each occasion morning after morning the church was filled almost to suffocation with a crowd of 3,000 people, all the aisles being filled and often as many as 2,000 were seated outside in the verandahs ; the windows and doors being wide open, an ordinary voice can be heard as well outside as in the church. The mission was undoubtedly very fruitful in the deepening of the spiritual life of many of the converts, and many backsliders were restored to the straight path.

Another notable service is one instituted by the natives themselves. It will be remembered that during the time the Mohammedans, under Kalema, held possession of the country for a brief period the Christians were scattered and many of the leaders with a large following were for some months in Ankole. A commemoration service is now held on the anniversary of the day in which they regained power, and as the men who come to the service are the very men who were temporarily exiled, the service is a hearty one.

The religion of many of the converts is not what might be desired ; but it must not be forgotten that these men are the very first generation to emerge from heathenism, and in a country where polygamy and drunkenness, not to mention other vices, have been commonly practised. The marvel is, not that so many fall, but that any remain firm in the faith ; and those who remain firm are a striking witness to the power of Christianity.

TEACHER SETTING OUT. THE STICK IS FOR DEFENCE AGAINST LEOPARDS AND SNAKES. BOY CARRIES STOOL AND MATTING.

WORSHIPPERS ARE SUMMONED TO SERVICE BY THE BEATING OF DRUMS.

A Native Chief's Ideas

A little while ago one of the leading chiefs was remonstrated with by two of his relatives, and he wrote inviting them to come and see him. These two men are members of the native ministry. On their arrival the chief recounted to them his misdeeds; they explained to him the gravity of his position and he apologised thus: 'Look here, my friends, you know as well as I know how earnest I am in Christian work. You know how I take my turn in preaching the gospel; you know how interested I am in the education of the country. Who built the school here? Did not I? Who pays the teacher here? Do not I myself? Who has gathered together all these children, and who is it sees that they come to school regularly every day and are well taught? Is it not I? Who pays for all the slates and paper on which they learn to write? Do not I myself? Now, I would like to see Christianity spread throughout the whole of the country, and I would like to be a real Christian myself. But if you ask me to give up my concubines, that is more than I can manage; if I can remain a polygamist and be a Christian at the same time I am a very earnest one.'

His friends, very good men indeed, had a long talk with him, and pointed out that it was impossible for him to approach the Lord's Table, and wrong for him to stand up in the pulpit, as laymen are permitted to do in all country churches, and preach to the people. But in spite of their arguments little headway was made. This man is a type of a large number in Uganda. Many only lapse temporarily, and a large

number absent themselves from Holy Communion knowing that their lives will not warrant their approaching their Lord's Table.

Many have been the discussions as to the advisability of excommunication, but the Mission is established in the country, not to turn backsliders out of the Church, but to win them for the faith. To excommunicate such or to attempt to forbid their attendance in church would be absurd ; moreover, it is extremely difficult to convict such offenders. The custom of concubinage and plurality of wives is not a matter of unwillingness on the part of the women, and rarely will a woman give the chief away. They look on themselves as his absolute property, and as such refuse to abuse his confidence or to disclose secrets. Thus when men in leading positions have been brought before the Church Council, even though witnesses have promised to give their testimony, at the last moment they have invariably failed to appear. But such things are, alas ! not confined to the middle of Africa.

Let it not be supposed that I infer that all Christians in Uganda are unsound. Thank God, there are thousands who are as truly the children of God as are to be found in any land.

Let it be also remembered that the Church is but a baby and still in swaddling clothes and needs much careful nursing and tender teaching such as is meted out to a child.

But the number of European agents is altogether inadequate to cope with the work even in Uganda, to

REV. HENRY WRIGHT DUTA, MRS. DUTA, AND FAMILY.

DOCTORS AND NURSES, C.M.S. HOSPITAL, NAMIREMBE.

AN OPERATION IN NAMIREMBE C.M.S. HOSPITAL.

say nothing of the extension needed in the outlying districts. The workers of the C.M.S. in the whole of the Uganda Protectorate do not number a hundred, including wives. Many stations which show good promise of extension have from time to time to be given up owing to the paucity of workers, and the recent retrenchment proposals of the C.M.S. mean a further retarding of the work.

Of the work of the trained native evangelists and of the native clergy we cannot speak too highly. I give an illustration of one of these men going off to take a service, his Bible in one hand and a long stick in the other. The stick is for the purpose of beating off leopards or killing snakes which he may meet in his journey.

People at home invariably laugh when one speaks of driving off a lion or a leopard with a stick, but it is nevertheless a common mode of defence. Very recently in Usoga a typical incident took place. A teacher going to a service very early on the Sunday morning was suddenly startled by seeing in the path a leopard, which sprang at him. He aimed a blow at it with his stick and the leopard retreated a few paces, snarling. It made a second attack and with a second blow the teacher succeeded in breaking its paw, but the same blow shattered the stick, and the teacher imagined that his moments were then numbered, but the leopard had had enough and went away.

Many stories of self-denial could be told of these teachers. One man related at a missionary meeting

a very short time ago how he walked twelve miles at least on three days of the week in order to get to a certain cattle tribe who were very anxious to have regular services. After the twelve miles' walk he conducted services and classes, and then returned the twelve miles to conduct services in his own station in the afternoons. The journey was in a very difficult country with narrow paths, which meant hard travelling.

The number of these men, including paid and voluntary workers, cannot be far short of 4,000, who devote practically the whole of their time to the work of the Church; the most highly paid only receive £2 a year, less than the wages of a common labourer. As a rule a garden is granted them on which to live, but often these produce very little food for many months, especially when the teacher's wife refuses to accompany her husband into what she calls a foreign country, a by no means uncommon event, and the teacher is then dependent on the charity of others or on his own cultivation for his food.

To these men is due to a very large extent the rapid extension of the work, the office of several Europeans being to teach such and send them forth and then to visit them periodically and strengthen their hands in the work. To these teachers is also due in a very large measure the returns in the book sales, as each teacher is a bookseller, there being no shops, with the exception of one or two in the main centres. There can be no doubt that it is to the Word of

WARD OF THE NAMIREMBE C.M.S. HOSPITAL.

TRIPLETS AT THE NAMIREMBE C.M.S. HOSPITAL.

God in their own tongue that the success of the work is mainly due. Book sales still keep up in a remarkable manner, the Bible Depot in the Market-place in Mengo being a great centre of attraction. The gospel has now been translated into many of the dialects of the outlying districts, Unyoro, Toro, Ankole, the districts in the Nile Valley near Mount Elgon and Kavirondo on the east of the Lake all having at least some of the Gospels in their own tongue. The desire evinced in the outlying districts for the gospel is, to a large extent, due to the travelling habits of the Baganda which we have already mentioned, and constantly we have deputations to central stations from races so far untouched begging that a European teacher may be sent to them, as they have seen the wisdom of the Baganda travellers amongst them and wish to learn the wisdom of the white man and of the white man's book as the Baganda have learned it.

I must not omit to speak of the marriage question. Proper marriage laws have been formulated, many churches have been legalised for the solemnisation of marriages, and the wedding vows may no longer be looked on as only binding to a small extent and the partner only taken as it were, 'on approval.' Much more fuss and style are being observed in the wedding ceremony, and the letter on the next page from a native pupil of mine will give an idea of how celebrities are married, though this must not be taken as a description of the every-day event.

The girl referred to was the daughter of one of the

native clergy, but when she was a little child she was adopted by her uncle, who is the head of a county and one of the few men in the country who may be termed fairly well-to-do. It throws an interesting sidelight on the custom of uncles bringing up their nephews and nieces which I have already mentioned.

When the banns were published in church, though the actual father of the girl read out the notice, he did not refer to her as his own daughter. It is customary in giving out the notices in church to give, not only the name of the bride and bridegroom, but also the names of their parents. In this case the girl was announced as the daughter of her uncle, whereas the bridegroom, who was a nephew of the bride's father, was announced as his son. We give the letter as received, including its mistakes. The writer is in the High School, and has been learning English for only a short period :—

'I tell you the Feast 8/6/07 Eriya Kagwa & Bulandina Nsirisemanyo ; when the time arrived they sent two rickshaws to Lumama's [the uncle of the bride] & Lumama sat in one & went to the Church at Namirembe & the chiefs went to Namirembe. Z. Kisingiri & S. Kangao & many other chiefs came to the Church, & they entered the vestry dor, & the chiefs sat in the Europeans seats by the pulpit, & the bride passed in the vestry, & she dressed in white garments as she was never married, & put on a gold cap with flowers & with a veil. Her father took her by the right hand & she hold a bunch of flowers in

FOUNDLINGS AT THE NAMIREMBE C.M.S. HOSPITAL: NATIVE NURSE BEHIND.

NATIVE TEACHERS BRINGING IN RETURNS OF BOOK SALES, ETC., TO THE MISSIONARIES.

her left. Sir Apolo Kagwa's daughter Salume Katasi folow behind her, she was dressed nicely & her two sisters Victoria and Alexander. Ludiya Sebalimuti the princess was her witness & followered them. Her father wore a long silk shirt called Muvuluya & walked very quietly from the vestry, her father hold her by the hand & a voluntary was played, & they walked up & they reached her future husband while he stood by their chairs. The marriege joiner was read by Rev E. Miller & Rev B. Musoke. When they asked who will give this woman the father took hold of her hand and gave it to the Minister Miller. When he had joined them, they went into the vestry to write their names with their witnesses. When their written the names & they came out in the verandah & two photos were taken with the Rev Millar & all those had finished & they went very slowly, & reached the gate were two rickshaws were waiting for them, & Z. Kisingiri walked beside in the line of chiefs to the right & S. Kangao to the left of the chief's line ; the chiefs walked down & the bride went in the rickshaw in front & many people were astonished and saying the christian customs are very good. All the chiefs women wore silk gowns & beat the drum. Y. Kago's drum & four tuts [harps] & three flutes & three pair tom-tom, these were in the front of the bride & many people over three thousand men in the street as they walked quietly, & they entered in the house of Sir Apolo Kagwa who took the guests in kindly. Lady Kagwa & Sir Apolo waited on the feast with his friend T. Musalosalo whom he chose to help him to give out

the guests their food. Three cows were killed. Lady Kagwa cooked one & Lumama one and H. Kitakule another with three goats. Rice was bought Rs. 15, & eight bottle of soda & many other things & Sir Apolo Kagwa brought five boxes of biscuits & two boxes of cakes, & Miss Furly baked three big cakes but the value of all the things of the feast was about Rs. 400. At four o'clock evening the Missionirries came to have tea & the Acting Sub-Commissioner Mr Leakey was invited but couldn't come & S. Mugwanya Regent was also invited & went to Lumama's place, he hadn't understood that the place for the feast had been changed and was to be hold at Sir Apolo Kagwa's place. Kitakule[1] forget to tell him. At five o'clock in the evening they assembled together to pray and bid the good-bye & they went away from Sir Apolo Kagwa's place. This boy Eriya Kagwa who married Blandina Nsirisemanyi was liked; all the chiefs came to his feast. These words were recorded by Rev H. W. Duta. I beg to pardon for my many mistake. I must stop now with best wishes.

'I remain, yours sincerely,

'D. NTWATA KIBULA.'

Till recently it was the custom for the bridegroom with his friends to go home leaving the church by one door, and the bride to go out with her bridesmaids at another door and go to her home, the newly-married couple not seeing each other again until the evening, when the bride had been well rubbed down with

[1] Pet name of the Rev. Henry Wright Duta.

COLPORTEURS ABOUT TO SET OUT.

butter and made presentable. Now the newly-married couple go home together arm-in-arm and go to one feast, whereas before two feasts took place. A procession is formed preceded by a number of young men, who, to follow the fashion, must be clad in white kanzus of transparent muslin so as to display the coloured clothes worn as undergarments. These young men walk in double file, escorted by drummers and fifers. Then come the bride and bridegroom, who must have umbrellas, and who, if custom be observed, must never be dressed in their own clothes, each of their friends vieing with each other in lending them clothing for the event. Thus the bridegroom may be dressed in a coat belonging to one friend, a cap belonging to a second, a kanzu belonging to a third, a shirt belonging to a fourth, boots belonging to a fifth, and so on, and so with the bride. The clothes may be retained for one day or for one or two weeks according to the love desired to be expressed by the friend who has lent the garment. Sometimes they have to be fetched back, borrowers taking a great fancy to them.

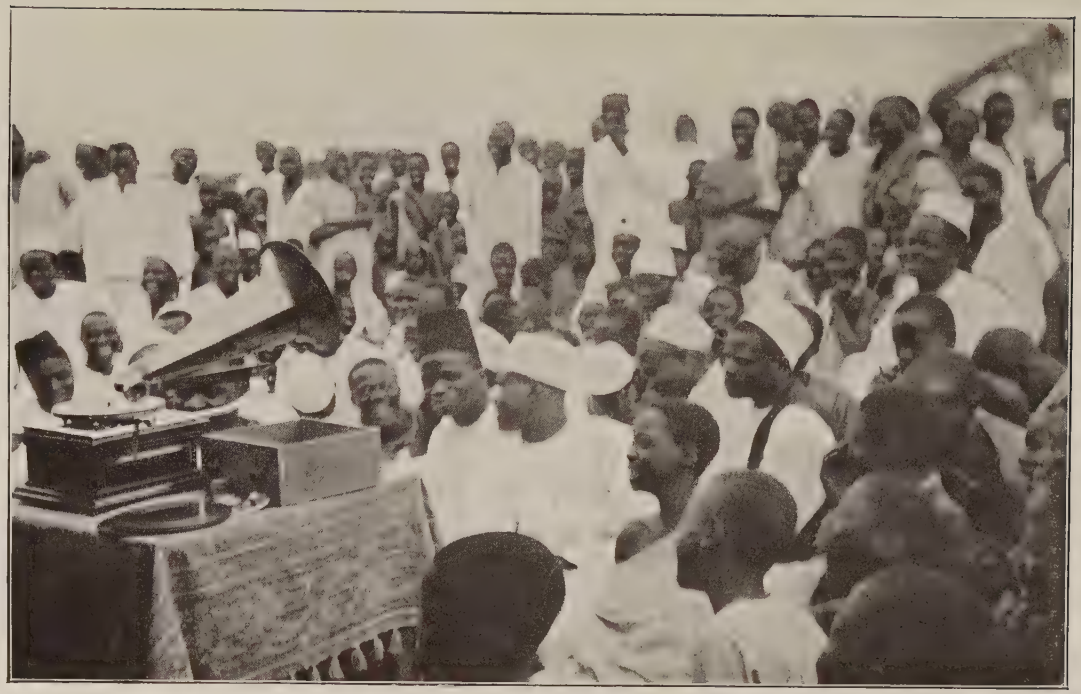
Following the bride and bridegroom come their immediate friends and witnesses of the ceremony, and last of all comes another double line of the white-clad 'swells' of the procession, who are made more up-to-date if they can by any possibility obtain the loan of an English walking-stick. This procession never goes straight to the home, but maps out a course through the main streets as a sort of show-off. Arrived at the feast, to which each friend of the bride must contribute a little, or

the money for the payment of which is begged by the bridegroom from his friends, the bridal party partakes of food and unfermented beer, tea being always an adjunct; but the 'swells' of the procession, owing to their exalted position as being engaged to lend colour to the proceedings, may do nothing so derogatory as eat. They do at times condescend to drink a little tea or water, but there their condescension ends.

The wedding-day is the only occasion on which a woman takes the arm of a man and walks down the street with him, and unless they are travelling to another part of the country, it is perhaps the only time they will ever be seen together in the streets. The time allowed to the bride nowadays for the bemoaning of her hard fate in having become the slave of the man has, owing to the exigencies of life, been somewhat restricted, and varies according to her position. In the old days some months were allowed to her in which to look miserable and bemoan her fate. A bride who smiles on her wedding-day or during this special period is quite out of fashion.

During this period the friends of both parties supply the couple with food; but when it is considered, generally at the end of four or five weeks, that the bride has had a sufficiently long time to rest, a number of friends make up a final donation of food. An example of this is seen in the illustration, where friends brought on a specified day a dozen bundles of bananas, twelve fowls in a large wicker cage, baskets containing salt and coffee

A COUNTRY MISSIONARY AT HIS HOME.



THE GRAMOPHONE IS ALWAYS A GREAT ATTRACTION AT MISSION MEETINGS.

beans, eggs, and a few minor trifles. Sometimes a goat or two are added, and when this last supply is consumed the bride must take her hoe and cultivate her garden, and from henceforth must be relied upon for the supply of food for the household, though until the first supply of potatoes is available, and whilst the bananas are ripening, the bridegroom must find money with which to purchase food, unless they are to go out and sponge on friends for their meals.

The mode of procuring a wife is much the same as formerly, but the price has been limited for a commoner or junior chief to 13s. 4d. When a girl becomes of a marriageable age, fifteen or sixteen, very little more work can be got out of her. She considers it a proper thing to borrow as many wire bracelets from her friends as she can obtain, and goes off visiting wherever she imagines there may be a likely young man, to whom she by some means obtains an introduction. The wearing of the bracelets on the arm is tantamount to hanging on a ticket, "To let."

Often months will be spent in this quest. The question of love rarely enters into the arrangement at all. If the girl is well favoured and of a good size, and has the reputation of being a good cultivator, and the young man considers her a desirable partner, the only question that remains to be decided is the provision of the dowry. The owners of the girl, her parents or guardians, are most particular that the amount to be paid shall be produced

beforehand, and that the prospective bridegroom shall specify just how many clothes he will provide for his wife, how many presents he will give to her father and mother, and how much he will spend on the wedding-feast and what he will provide. As soon as these are forthcoming there is no longer any bar to the marriage. With a chief the amount to be spent on the feast, and the number of presents he must give to his bride's parents, is considerably augmented, everything being arranged according to the man's wealth.

Although love has not been a factor of importance in the past, it is now beginning to make its appearance, and European customs are in this being copied, and are admitted to be better than the native style. Men are beginning to look round for suitable Christian wives, and to treat them with proper respect, and to give them their confidences.

No description of the work in Mengo and neighbourhood could approach completeness without a large amount of space being devoted to the hospital work and medical work generally. No department has met with more success. None is better conducted, and no work has shown to the natives with such force the power of Christianity, which makes men and women devote their lives to those who have otherwise no call upon their sympathy.

The C.M.S. Hospital in Mengo is the finest in Central Africa, and every bed is supported by a friend of the Mission, several being supported by Government officials and Indian traders in Uganda,

BAND AT A WEDDING PARTY

KING DAUDI CHWA AT CHURCH ON KING EDWARD'S CORONATION DAY.

to whose sympathy the work specially appeals. There are more than eighty beds, which are practically always occupied, and the natives have the greatest faith in the skill of the English doctors. No one can understand, without seeing the work, what it means in a climate like that of Uganda for doctors and nurses to carry on their labours day and night amongst such surroundings. The terrible stench of the out-patients who come to the dispensary with foul ulcers, dirty clothing, and unwashed persons must be a heavy trial, and the examination of such patients individually no light matter. Nothing but a very strong love for the work of the Master could induce people to spend their time in alleviating the sufferings of such patients.

The opportunities for the spread of the gospel amongst such a crowd are tremendous, and in no department of the work can be excelled. People of all classes and all shades of belief come, and every one hears the gospel preached whenever he goes for the alleviation of his bodily sufferings. And every one knows how much more ready people are to listen to teaching that will benefit the soul when the body is suffering. Natives are gathered together here from all parts of the Protectorate—Christian, Mohammedan, and heathens, Indian and Somali traders, Swahili or coast visitors; and the doctors and nurses indeed need the power of tongues to make themselves understood in such a babel of languages.

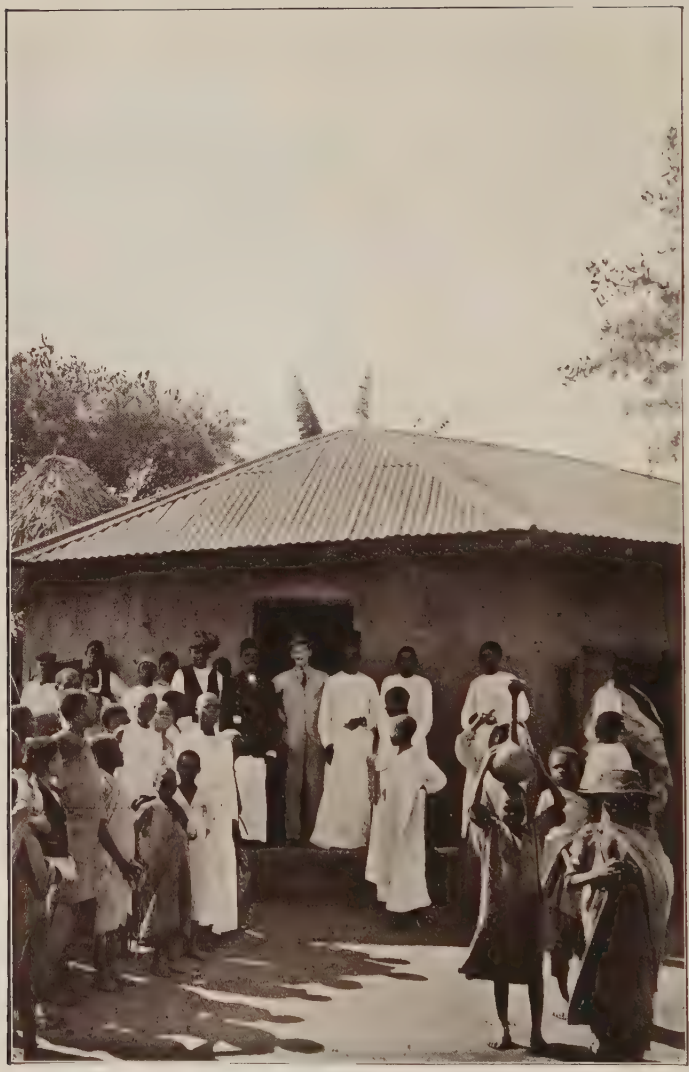
The operating-room is fitted up with modern appli-

ances ; both the doctors are skilled surgeons and have performed many remarkable operations. The natives, who at one time greatly feared the English doctor's knife, now for all kinds of internal pains beseech him to 'baga' them (to skin or cut), believing that his powerful sleeping medicine and knife will be able to remove any cause of difficulty from their interiors. The maternity and children's wards are extremely interesting sections. The maternity ward is a most necessary one to teach the women how to deal with their young children and to decrease the alarmingly high death-rate of the country.

The babies in our picture lost their mother when they were two or three days old and, as the relatives had nothing wherewith to feed the children but banana-beer, they brought them to the hospital, and besought the nurses to take them in and to look after them for a few months. This they have done with great success.

When both the doctors are in Uganda long itinerations are made, with very great profit to the work, not only alleviating the sufferings of many people, but giving them confidence in the white man, who knows the powerful influences which can give life both to body and soul.

A very pleasing feature of the work is the way it pays its own local expenses, every one coming for daily treatment paying a minute fee, chiefs and visitors, such as Indians, paying a larger sum. Many Europeans have benefited by the loving care of Dr. A. R. Cook and Dr. J. H. Cook, their capable wives



BIBLE DEPÔT AND BOOKSHOP.

A NATIVE PASTOR.

and English nurses, though the medical staff is in Uganda primarily for the benefit of the natives.

Only a few months ago Sir William Wilcox, the builder of the great barrage on the Nile, was exploring the upper reaches of the Nile and the Albert Lake with a view to further developments in the Nile barrages, and, returning home through Uganda, arrived at the Mengo Hospital in an almost dying condition. Dr. Albert Cook and his staff for some months nursed him during the critical stage, performing operation after operation, often fearing for, but never giving up, the life of his patient. This is the kind of thing that makes people realise the benefit of a medical mission in the middle of Africa. Sir William was duly impressed, and made a donation of £250 to the hospital, £100 to be used to support a bed in perpetuity. But he is only one of a large number of white people who have reason to be thankful that such men and women are willing to devote their lives to the service of Christ and to the cause of humanity in Africa. They take no fees for their attendance on fellow-Europeans, but any one wishing to do so can make a donation to the hospital. The medical work is a work of love and sympathy, and has had most wonderful and far-reaching results in the evangelisation of the natives. It has also made possible much extension of the work by the Europeans in Uganda, many of whom but for the doctors and nurses would have died or been invalided home long ago.

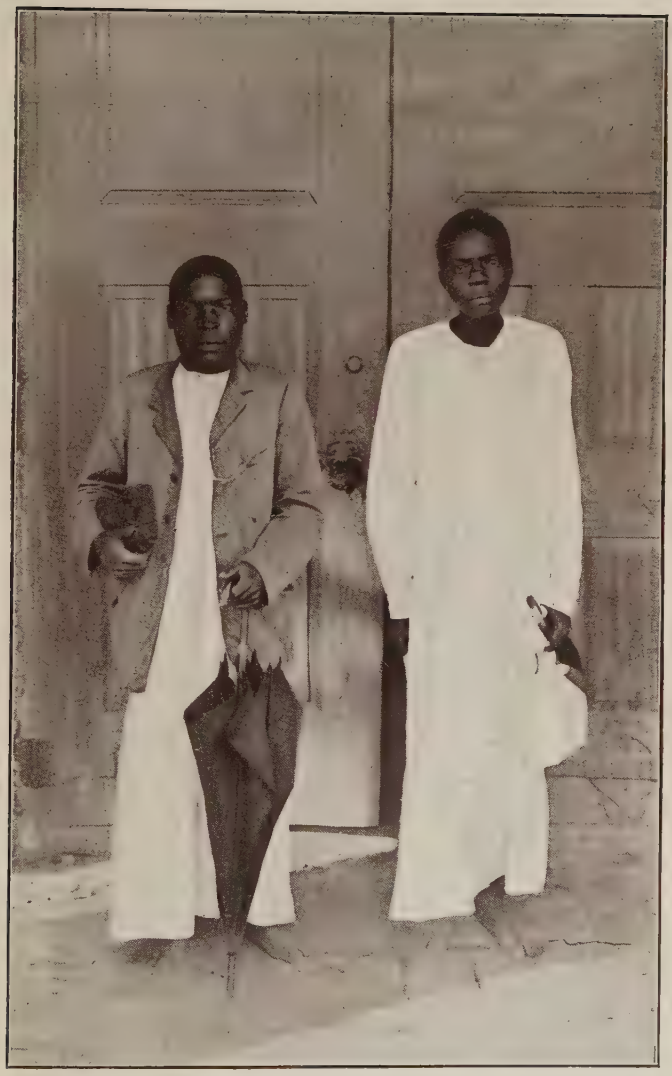
It is well known that there are a number of Roman Catholic missionaries in Uganda, the Mission of the

White Fathers of Algiers being commenced a few years after the C.M.S. Mission was established in Uganda. There is another Mission of Black Fathers —black in costume, not in face—an English Mission, though a large number of its missionaries are Dutch. These combined outnumber the C.M.S. missionaries in the proportion of nearly two to one, not including a number of nuns. They claim a larger number of converts than do the C.M.S., though their method of reckoning converts and Church adherents is not by any means the same as ours, a much lower standard being enforced, and especially when connected with the French Mission of the White Fathers. A very small number are taught to read, the instruction being given orally. They have no native clergy connected with their Mission, and are not likely to have any unless they can remove the obstacle of celibacy. Bachelors are not much thought of in Uganda, and are so little esteemed that, if a man dies unmarried, his corpse is never allowed to be taken out through the door ; a hole is cut in the back of the house and the corpse removed through that, an unmarried man not being considered worthy to be buried in the recognised style.

The Romanists have many fine establishments in the country and carry on their worship in the orthodox style. One boy with whom we came in contact, a pupil in our school, gave an interesting description of how he left the Romanists. Where he lived was a large church in which was the image of the Virgin Mary, to which they had been taught to give

IN THE BOOK SHOP.

THE CRATE CONTAINS A PRESENT OF CHICKENS FOR THE BRIDE.



EVANGELISTS.

reverence as the mother of Christ. One night thieves broke in and seriously damaged the image. Next morning when the scholars went into the church, so the boy said, they discovered that the image was merely plaster. When he was reminded by his father that it was time to go to class again, he announced that he was not going any more to the class. 'Indeed!' said the father—'why not?' 'Well,' he said, 'we have been taught to reverence that image of the Virgin Mary, and now we can see for ourselves that it is only clay from Europe, and I for one will not be imposed upon any longer.' The father administered a severe beating, but the boy remained firm and ran away, and after a short time joined the Protestant Church. His father changed Churches some time later, and now pays for his son in the High School.

The Roman Catholic missionaries are, many of them, undoubtedly very estimable men, and thoroughly earnest in their work, but are badly taught and take a very one-sided view of things, and their methods we should characterise as distinctly unfair—such, for instance, as going into a village and distributing broadcast needles and pieces of cloth in order to encourage the people to wear their small medallions, any one wearing these becoming a registered member of the Church. Numberless are the charms against sickness they give people to wear, such as pictures sewn on cloth, and they have, as usual, numerous images and symbols hung in their churches. In a country which never knew idolatry these get a small share of reverence.

Of Mohammedans little can be said. There are a large number of so-called Mohammedans in the country, but when one contrasts them with the Mohammedans of whom we hear amongst the Arabians and Persians who are said to be so earnest in the faith, Mohammedanism in Uganda is shown to be of an altogether different nature. To say that a man has become a Mohammedan, who was formerly a Christian or a Roman Catholic, is tantamount to saying that he is a man who finds that Christianity is too binding and does not allow sufficient licence in his mode of life. Mohammedans are by no means total abstainers ; a very small percentage indeed can read the Koran, though they all wear little extracts from it sewn up in leather packets ; few of them follow the rules laid down for prayer at regular times. In fact, the Mohammedanism as practised in Uganda by a very large percentage is not Mohammedanism at all, but merely the name of a creed which combines religion with licence.

CHAPTER IX

'LOOK ON THE FIELDS!'

Heathenism—A Semi-Pagan—White Frills—A Wizard—Devil-worship—Pagan Rites in Uganda—A Witch—Burial Alive—No Closed Doors!

IN spite of the large measure of success which has attended evangelistic work in Uganda, it cannot be described as a Christian country as a whole. In the Kingdom of Uganda proper it is by no means easy to discover places in which lubare (spirit) worship is carried on, but that there are numbers of such places there can be no doubt. Very recently in Bulemezi, some twenty-six miles from Mengo, a hut was discovered in which the old practices and rites were being carried on within three miles of one of our leading churches by an old man called Nkata, now dead. His son, Samwili Mukasa, was one of the first inquirers of Ashe and Mackay, one of the boys who used to go at dead of night for instruction, and now one of our most faithful adherents and the chief of the county of Bulemezi. Old Nkata was a type of a large number in the country. For the sake of respectability he would have liked to be a Christian, and he many times asked for baptism, attending church regularly, but when the question of giving up

his wives and his drinking habits was brought forward he stoutly pronounced them impossible things. He wished to keep up his old practices and yet be a Christian in name.

Once, however, we cross the Nile and enter Usoga, or in the other direction cross the Kafu River and enter Unyoro, evidences of lubare-worship are to hand everywhere. We have in our possession a very recent photograph of a wizard, and there is no secrecy whatever about his methods. All the villagers believe that unless presents of food, or beer, or money are taken regularly to this man to present to the spirit who is said to live in the hut, dire consequences will result. Plague, pestilence, and famine will soon follow their neglect. The method of devil-worship is only a branch of that so common with African nations. The horns which he employs in his art have each a special significance, and the wizard in charge can tell an inquirer, when he has paid a sufficient fee, what will happen during a journey, during the prosecution of a raid or war, whether childbirth will be successful, and, in fact, has some instrument from which he can gather wisdom for every department of life. These men make a lucrative business of their fortune-telling. There are also the old doctors, and numbers of people much prefer to go to their spirit doctors or medicine-men even though a Mission doctor may be stationed within a few miles. To him they go as a last resource, very often when their diseases are past remedy, and when they have been sadly mauled and hacked about by the medicine-man, who has a way of making long

slits in the body and rubbing in odious medicines and so producing wounds which it is impossible to heal.

In Uganda proper these things are forbidden by law, and any one found practising them is immediately hauled up to justice; all the same, they are continued in secret. Recently a museum in the King's lubiri was decided upon, and everybody possessing any article connected with the old worship and superstitions was invited to bring it to the museum. Many interesting objects have been brought, including a pipe said to have belonged to Kintu, the first King of the Baganda, who came down from heaven direct from God the Creator, who although He created the world and mankind and is a person with whom goodness is associated, yet has apparently delegated His authority over mankind to the devil, who is the one to whom supplications must be made. When the museum was suggested by a Government official, the result for the moment was rather curious, and the report spread that the European in charge had sanctioned the resurrection of all the old spirit-worship customs—everybody who had any object connected with the old worship had full liberty to bring it into open daylight and practise the old rites; but this impression was speedily stamped out.

It being the purpose of this book to show what results missionary work can produce, and that, as Bishop Tucker has well expressed, the Bible is not effete, I do not propose to dwell much on heathenism, but I desire to strongly impress upon the minds of my

readers the fact that with the exception of the country of Toro, if we make a line encircling Mengo within a radius of seventy to eighty miles, all the countries in the Protectorate outside that line may be described as heathen; and wherever one goes, north, south, east or west, shrines similar to those we speak of may be seen and spirit or devil worship is still carried on. We have ourselves handled a charm in use up to this year. It was given to one of our missionaries (Rev. W. E. Owen) by an old priestess in Ankole. This priestess was in great demand for witchcraft and fortune-telling, and the bead ornament was on great occasions hung round her forehead; then a bullock was killed and the entrails festooned round her arms; and in this ghastly condition she worked herself into a frenzied state, and with a magic wand surmounted by a crown of coloured beads, proceeded to disclose the secrets of her art. In Unyoro, within a stone's throw of our mission stations, sick people are commonly buried alive. The Banyoro have a great horror of any one dying during the hours of darkness, and towards evening, if they fear that a sick person will not survive until morning, they invariably decide to bury the sufferer before nightfall, as spirits passing during the night are said to haunt relatives. It is a common thing for them to begin to wind up the body in strips of cloth, bark-cloth or what not, commencing at the feet and gradually drawing nearer and nearer to the mouth, the patient meanwhile calling out in terror, 'My friends, my friends, pity me! I am not yet dead, pity me! I beseech you, bury me not! I

still see!' the words being at last stifled as the bandages cover the mouth, and the living 'corpse' is taken out into the garden and buried, struggling as best it may to get rid of its wrappings.

It is small use our dwelling longer on this subject; it is already well known. What we wish to point out is that all these countries in the Protectorate can soon be brought into the same condition as is the Kingdom of Uganda, provided we have sufficient men and means at our disposal. There is apparently a difference in intelligence between the surrounding nations and the Baganda, but it is only a question of advantage and tuition, and in our own school we have proved that the brain power is really the same and the ability to learn is equal with all nations.

There are no closed doors in the heart of Africa. All are wide open, and the servant of the Lord will find the Word will have free course and be glorified everywhere.

> 'Conquer we shall, but we must first contend—
> 'Tis not the fight that crowns us, but the end,'

wrote Herrick, and all we need is soldiers of Christ, full of zeal for the Master, and filled with the Holy Ghost.

But we need them now, to-day, before traders come, and before railways penetrate, whilst the ranks of heathenism are still unbroken, and before the worst side of 'civilisation' has had time to make the heathen more difficult to overcome and win for the Master. Who will volunteer?

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